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The United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

CHAPTER V--THE POWER OF THE GOSPEL

RAYMOND Lull, the first Christian missionary to the Moslems was an apostle of love. In a day when no one was interested in the conversion of Mohammedans, he set forth clearly, the duty of the church to these people and the method of approach. One utterance from his lips has come on down through the ages. He said: "I see many knights going to the Holy Land beyond the seas, and thinking that they can acquire it by force of arms: but in the end all are destroyed before they attain that which they think they have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine Apostles acquired it, namely, by love and prayers and the pouring out of tears and blood."

In the modern missionary era, those who have won Moslems have won them by "love and prayers." Through the home, the school, through medical work and child welfare, Moslems have had a clear demonstration of the Power of the Gospel.

The following sketches, fresh from our mission fields give little glimpses of the need of Mohammedans for the Gospel of Christ.

This message of love is carried into thousands of homes in the Moslem World. Every Moslem child attending a Christian school commits to memory, these words.

لِأَنَّهُ هٰكَذَا أَحَبَّ اللهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيٰوةُ الْأَبَدِيَّةُ.

JOHN 3:16 IN ARABIC

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Courtesy American Bible Society

Presenting the Gospel to Moslems in India

By Rev. E.V. Clements

MANY of you, in thinking of India, think of Hindus and their religion, Hinduism, but here in North India, the population is predominantly Moslem and right here in our Christian Mass-movement area over ninety per cent of our people are Mohammedans. Most of our Moslem neighbors are farmers and artisans living in the villages a simple and rugged life. We are very fond of these peasant peoples and delight to work among them and yearn that they may come into the fulness of life through the Giver of eternal life.

The old time villager is the standpat Mohammedan but even here the inroads of a swift moving western civilization and the irresistible tide of the religion and teaching of the simple Nazarene are rapidly breaking up the very foundations of his religious thought and practice. Indeed one sees but a small part of the men of the village at the mosque for prayers any more and in the cities large numbers pray not at all. This disintegration is very apparent. Large numbers have lost faith in the precepts handed down from generation to generation to be accepted without question. These still cling, for social and political reasons, to the form of Islam.

What are we as Christians doing to replace this loss of faith? How are we presenting Jesus Christ and how are we walking into these wide open doors?

As you know we have a fine group of Christians now who have come from India's lowest social strata. These brothers and sisters of ours live in a very large number of the villages and cities which are also peopled by the Mohammedans. Our missionary work among the Christians is also our great opportunity among the Mohammedans and the few other non-Christians. Yesterday evening for instance we went to the village of Aidapur a mile away from our camping place. When we arrived at the Christian quarters the people soon spread a couple of beds for us to sit on, and tied the buffalo a bit more to one side! In the meantime a large crowd of Mohammedan women and children gathered on the surrounding roofs while many of their men gathered in the courtyard.

We started in with a regular Christian preaching service; two psalms were sung; the creed and Lord's prayer were recited, and then the Indian pastor, Ida Khan taught the people a lesson on sin, from the course for village Christians. Then he called on me to speak. I preached an evangelistic sermon and plead as best I could with all to come to this great and wonderful Saviour who was inviting all of them—even every one who was tired and weary. Not one offered a word of objection although Jesus the Son of God was plainly preached. The reason was that here we have a fine little group of Christian people who are living the Christ life is their simple way. The one disturbance in the meeting was when a child up on the roof was bitten on the ear by a fighting

rooster. I tell you that boy did scream and race down the mud stairway into the courtyard yelling and crying at the top of his voice "Mother! Mother!" Mother wasn't to be found however and one of the Christian men comforted the little fellow. Well, what a lesson in this, for what a lot of comfort our Christian people have to give to their Mohammedan neighbors.

In this Badomali district we have sixty-five hundred Christian people scattered among two hundred thousand non Christians in one hundred and ninety villages. What a great influence these Christian people can have where they are living true Christian lives. Our great regret is that our people have yet grasped so little of Christ. In some places they have brought reproach upon His Name, rather than honor. We cannot evangelize the Moslems with a poor class of Christians so we must bestir ourselves to do our best to lead our brethren into the fulness of the Christ life.

Not least in importance is the contact the Christian women have with the Mohammedan women, a contact because of their lowly position as sweepers, yet it often affords an opportunity for witnessing as they go into the homes of their employers day after day. One Christian woman said that always after the Miss Sahiba had visited the Christians her employer's wife asked "Well what did Miss Sahiba teach you this time!" This Christian woman is one who can tell the Bible stories, so what an opportunity for passing on to her needy sister what the missionary has taught her! O, that there were more Spirit filled lives to be "living epistles."

The Bible Women and missionaries in Zenanas and Hospitals have untold opportunities of touching our thousands of Mohammedan sisters who are in seclusion behind the "veil," and those in pain and suffering. Hearts are especially accessible when they have been touched by loving ministration during a time of great helplessness and need.

Recently when teaching a group of Mohammedan women who had come out to the camp in a far away village we noticed one of the women was very intelligent on the subject even joining in and helping tell the Bible story. When we asked her if she had heard this before she said "Yes I was in the Mission hospital where I heard this wonderful story again and again." From our Sialkot Hospital a few Moslem women have courageously acknowledged Christ and become Christians though it has cost them much.

Again there are our Mission schools where the major portion of the pupils are Mohammedans. These children are all getting the Bible lesson and often take first place in the Bible examinations. In our district we have a Sabbath school celebration once a year and bring the children in from 15 primary schools. They take an examination on six months of the Sabbath school lessons, and we in turn help them to have a good time. These primary schools have been going on for many years and hundreds of our former pupils are now men, most of them living in these villages. They are always friendly and never oppose the message. The same is

true of the great work of our High Schools in the cities where so many Moslems read. They are our friends for life, and each one becomes a sort of open door through which the gospel can be presented in a larger way.

Some of our Evangelists' wives have little schools for girls in their own villages. In our camp last week at Bodhi where there is one of these schools many of the little Moslem girls came out and recited Bible stories and verses. The wife of one of their own religious teachers came along with her little boy and girl and listened proudly as they recited the stories and herself joined in singing the Psalms!

Our Synod appoints, in the spring of each year, a week of Evangelism in which all Christians, professional and lay- members are urged to take part, preaching and testifying to non-Christians. The gospel is often preached with great enthusiasm by these bands of Christians. One pastor, Maula Baksh and his elders went to each of the fifteen villages in the congregational circle and preached to the Mohammedan farmers. We used to wonder if our evangelists and pastors from the low caste people would ever be able to preach to the proud higher races but it is being done not only by the preachers but by lay members as well. A village elder in Pasrur district brought a Sikh, a member of a proud Hindu race to Christ. This Sikh is now in our theological seminary. Another feature of Synod campaign week is the selling of thousands of Scripture portions which often bear fruit.

The fine Home Mission work of our Synod is worthy of high commendation. Synod has now in two separate fields, four well qualified Indian Missionaries. One of these fields is almost entirely Moslems while the second is largely Moslem. Our poor Christian people are making heroic efforts to finance their mission proposition. We remember how once when Synod was very much discouraged about the hardness of the people in their field and also by scarcity of funds that they considered abandoning the field. Their own missionary, Pastor Yusuf, made a strong speech and said he couldn't give the people up. He carried the day and Synod took up the hard task again with new courage and determination.

There is yet one other important method of approach which we would mention in closing and that is the big religious "jalsa." In these, a famous speaker is obtained and the meetings widely advertised. Usually the non-Christians also bring their best men to raise objections and debate. We always have a strong lecture on Christianity in the beginning of the meeting. Then the latter part of the time is taken up in answering questions and sometimes in regular debate.

Last winter our Badomali congregation called Padre S. M. Paul a famous convert from the Moslems. There were great crowds which came day after day for four days. His able presentation of Jesus in a simple way and his excellent Christian spirit put Christianity in the forefront among the religions of this region. What shall we say about

Abdul Haqq our redoubtable warrior, another convert from the Moslems and Stanley Jones about whom many of you have heard especially through the book written by him, "The Christ of the Indian Road?" These men are doing great things in this special line of great religious meetings.

Now you must wonder why more have not come out and acknowledged Christ and so do we. Thousands are secret believers. It still costs much to acknowledge Christ but we believe the day is near when you will hear of large accessions to the banner of our Lord Jesus Christ from these stalwart Mohammedan peasants.

The Power of the Gospel in the Sudan

By J. P. McNight

IN writing to give you some material directly from our mission to Moslems in the Sudan, for your use in studying Chapter V in "Moslem Women," I will try to mention some things on each subject presented in that chapter.

The Moslem home is not the center of companionship, happiness and love that the Christian home is. Even the Moslem people realize this after a little contact with a Christian home. But their homes, as ours, are social units, and as such their improvement is one of the first steps which will indicate a successful Mission work.

May I illustrate by the story of a certain young man. He is a fine young gentleman who lives in our village. In nationality he is pure Arab, though his ancestors have been in the Sudan for two hundred years. By training and profession he is a school teacher, being a graduate of Gordon College, in the Teacher training Department. Among the Arab people in the Northern Sudan, it is the custom for a young man to marry his cousin, and preferably the daughter of his father's brother. Now this young man did not wish to marry his cousin for she had no education. But finally because his relatives were constantly pressing him to marry this girl, and because it casts reflection on the girl if her cousin refuses to marry here, he gave in, and married her. The reflection which would be cast on the girl, in such a case, might be made clear to you by the remark which was passed in this case, "If her cousin does not want her, who will?"

This young man has often been in our home, and has remarked frequently on the companionship which is possible between a Christian and his wife. The fact that the wife goes with her husband, and that together they plan everything, and are happy in being together as two friends on an equality, impresses him greatly. Often he has confided to us that his home life is unsatisfying. Bound by the customs and religion of his people, his wife has showed him such deference that during the first year of their married life she has refused to speak to him! Should she presume

to speak to her lord? Now at the end of three years she answers his questions but will not carry on a conversation. Further he has no hope that his wife will in any sense be a companion. She must never, according to their custom, call him by his name, or eat with him, or while he is present.

Another thing which militates against a happy home life, or any home life, is a custom which prevents a bride from leaving her father's home for a longer or shorter period. It may vary from one to three years or more. In the case of our young friend, he lives here, and teaches in a government school, while his wife lives twenty miles away, and he can only visit her by making a trip for which it is difficult to find the time and transportation. Certainly this is a poor home life, and he realizes it. He is waiting impatiently until she is ready to come to him.

In many other cases when the wife refuses to travel to her husband's place of work, he leaves her and goes on to his trading, or whatever calls him to another place.

Speaking about marrying cousins reminds me of a remark made by a young Egyptian, who is a member of our church. He is a graduate of Assiut College, and is a fine-spirited Christian and worker. Once he was speaking of a young countryman and his bride, who had just come to Khartoum from Egypt. The bride became very ill, and in sympathy he said, "It is too bad she has no people here. Even her husband is no relation!"

We do not expect to change the customs of the people very rapidly but a changed home life will be for the happiness and morality of the people. As they come into our homes as guests, or as laborers, or in any contact, little by little their outlook on homelife is changed. Let us hope that boys trained in the Boys' Home, or at Gereife, will be greatly influenced by the home life of the missionaries.

Girls reared in the Girls' Boarding School at Khartoum North have before them high ideals of the beauty and possibilities of home life. Our mission recognizes the home problem

A group of girls at the Girl's Boarding School, Khartum North. Future home makers of the Sudan

in this Moslem section, by carrying on work in the homes. Lady missionaries and trained Bible women go every day into homes, and teach girls and women who are too big to go to school. This is an educational and evangelistic work, but it has in it also an element of home welfare work. Often the missionary is called upon to sympathize and to give help and advice in many of the problems of the home. In all of these ways the Gospel is now holding a Light which is for the salvation of the home life of these people.

When we turn to the school work we see the Power of the Gospel in the changed lives. When the schools of the mission were founded the Moslem people were either afraid of them, or did not wish education for their children. As a result, the early years, so we are told, showed a small enrollment, and that was largely non-Moslem. But little by little, the Moslem boys and girls began to come. And as they came and took training, appreciation of the mission schools grew. Later when some of our boys had gone out into responsible positions, and filled them satisfactorily, the popularity of the schools increased.

We know that the moral character of our boys has compared very favorably with that of the graduates of other schools, and the people admit that this is one of the reasons for their popularity. Now parents of boys come and insist that the mission school is the one they want for their boys. Often it has happened that when the missionary is accepting boys for school, he will say, "You know that we teach the Bible daily." And the reply has been, "It is good for our children." And another father has said, "I want my children to attend your school. They get something there the pupils in other schools do not get."

Thus the mission schools have become popular, and wide-reaching in their influence, and they have driven away much of the feeling of prejudice against missionaries, and many children have by this means received Christian training and a knowledge of Christ. In the Girls' Boarding School, where the course runs through a greater number of years, and where the contact of missionaries with pupil is direct, and constant, several conversions have taken place. These girls have been told about in different church periodicals. It always gives joy to think of these fine Christian girls, won from Mohammedanism by the Christian school. Many are the discouragements and the oppositions these girls have had to face. They have had to go to court and there declare their intention of breaking away from the religion of their parents, and joining with the small group of despised Christians. They have had to face being disowned by their parents and friends, and the fact that by their action, they destroyed any certainty of having a home of their own. And this latter fact probably means more here than at home. Yet in the face of all of this, such is the Power of the Gospel in our schools that these girls have faced all these things and have renounced them, and today many of them are rendering wonderful service as teachers in their Alma Mater.

The need for a medical work in the Moslem section of our mission has

been emphasized again and again. By the generosity of friends at home a hospital has been built. But the plea for a doctor has gone year after year without an answer. The important part a medical work could have in gaining the respect and favor of the people can scarcely be overestimated. It is so like the work of Christ himself to heal and alleviate suffering that this service would gain the hearts of the people at once. In addition we regard medical work as a strong ally of evangelistic work. The Church Missionary Society has obtained splendid results from their carefully equipped and well-manned hospital in Omdurman. Each patient is required to sit and listen to Christian teaching each day before medical attention is given. The people recognize a difference between this hospital and the Civil Hospitals, even though the work of the Civil Hospitals is rendered at a nominal rate. The people recognize the heart interest put in by the missionary doctor and nurse, and many prefer the missionary doctor who openly prays, and shows his faith in and his dependence upon God. Many times I have heard people expressing their preference. In the country district in which I work the Civil Hospital of Khartoum is only five miles away. On the other hand the hospital of the Church Missionary Society can only be reached from this particular section by going first to Khartoum; then on a rickety tram to the point where the ferry crosses to Omdurman; finally by street car to the hospital, all of which involves a journey of some hours. This is a difficult trip with an invalid, but often those who can be prevailed upon to go to any hospital prefer to put up with the inconvenience of this tiresome trip just to have the services of a mission doctor. The need for medical work has cried out for years. The effect of medical work in our mission to Moslems has been negative because of the lack of it. While on the other hand the effect of medical work in our sister mission has been that it serves as an efficient evangelistic and friend-making agency, in addition to the real service of healing it affords.

In child welfare work it may be said that almost no beginnings have been made. And yet some very good work has been done which has been for the good of children. The greatest advance so far has been made in the Girl's Boarding School, where hygiene is always taught, and where special lessons have been given to girls in bathing, care and feeding of a baby.

In this rural section, and I doubt not in every rural community as well as in the cities, there are real opportunities for organized child welfare work. Children with burns, children with sore eyes and cuts, undernourished children abound on all sides. The simplest beginning in child welfare work would be a blessing to them. Today we are barely touching the need in any of these lines, and yet with the help of God and your support we will continually strengthen and broaden this work for the Moslems of the Sudan until the Power of the Gospel is fully revealed.

The Power of the Gospel

By Miss Jeannette L. McCrory

AS we think over the history of the Mission here in Egypt our attention is at once called to the influence that has been exerted by means of Medical and Educational work, as well as the Evangelistic and social service. All are bound up together. We cannot sacrifice one phase of this work without causing the whole body to suffer.

THE HOME

Too much cannot be said of the value of the Christian home as an Evangelistic agency. People see a home founded upon love; where the mother is honored; where the children are clean, obedient, and thoughtful of each other; where the father is gracious, helpful and kind to each one alike. Here the contrast is very marked and the question is soon asked, "What causes this difference?" Then the way is opened to explain the power of God and His Son in the lives of the individuals.

Some time ago, one whom I did not know was watching the actions of the Christians here at all, asked, "What is it that makes that family so much happier than other families? In the morning when the father starts for the early train he is whistling as he runs down the stairs. Later on another one starts out to work and she is nearly always singing as she goes down the stairs. In the evening when all are together we can hear the baby laughing happily as she is having her evening romp before going to bed." Surely the Christian home is one of the most important Evangelistic agencies to be found on the Mission Field.

THE SCHOOL

Then from the home the next step

THE NEW PRESSLEY MEMORIAL INSTITUTE BUILDING, ASSIUT, EGYPT
Cut Furnished from Mrs. George Moore Memorial Fund.

is the school. In Egypt, the people as a rule, are becoming wide awake to the necessity of educating their daughters. The fear of God, rather than the love of God, is the key note of the teaching of the Koran. Then, too, fear instead of love is the key note in the training of the children in many of the homes here. Every normal child every where needs love and that is why our Mission Schools with their songs, games, stories, pictures and a loving teacher appeal to the hearts of these little ones.

In Egypt our American Mission was first on the field with its program for the education of boys and girls. Other societies have followed and each one was led to engage in some form of education. Schools for girls are found in most of the large cities, towns and villages. Moslem girls are found in nearly all these schools. In Cairo we have the American Mission College for Girls which is an institution of higher learning for the daughters of wealthy Egyptians. The graduates of this institution are in the forefront with those who are working for reforms for women.

The Government is now beginning to encourage education for girls and during the last two or three years has placed many free schools in the towns and villages of Egypt. These schools all have a good attendance but still they have not won the confidence of the people for they say, "It is an education of the head and not of the heart," hence the conduct of the girls is not always all that could be desired. For this reason our Mission schools are very much in demand. Because of the rapid growth in the numbers of the schools the percentage of literacy among the women has very greatly increased during the past ten years.

Only during the past few years has teaching become an honorable profession. Even yet it is quite difficult to secure a sufficient number of lady teachers for our schools. One Government Official came to a missionary a short time ago and offered to allow his daughters to teach. When asked why he was not only willing but anxious for them to do so he replied, "I was trained in an American Mission school myself. My daughters have received all of their training from the Americans and amongst other things we have learned that we are put in this world for service. If Egypt is ever won for Christ we, as individuals, must be willing to be used. For this reason I want my daughters to help teach their Egyptian sisters."

With a spirit of this kind gradually growing among the educated class we can look into the future and see a much brighter day before us for our schools. It is not unusual when talking with some of our girls in the school and asking them what they wish to do when they finish school, to hear them say, "I want to be a teacher."

MEDICAL WORK

There is no question as to the need of medical work in Egypt. Here the ignorance regarding causes and cures of sickness and suffering is appalling. We will let the facts speak for themselves.

A few years ago there was a dear

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little baby boy living in the street back of the Mission house. He was so bright and cheerful that we soon learned to love him very much. For several weeks I had not seen him and when his mother came again to see me the little fellow was blind in both eyes. I was very much shocked to see this and asked what had caused the affliction. The mother replied, "He was crying with the ear ache and my mother told me to put kerosense in his eyes and it would cure the ear ache. I did it and the cure was effected but the eyesight is gone." What could I say? She had done the best she had known to do for her sick child.

Another case which has just recently been brought to our attention is that of a little three months old baby. The mother had placed the little one on the oven to keep warm and she had gone out to the field to work. When she had returned she found out that the child had rolled off of the oven and his feet had been in the fire. All of the toes of one foot were burned off and other parts of the legs were badly burned. As the uneducated class is, as a rule, very much afraid of the Doctor or Nurse, this woman waited for four days before she came to the clinic for help. At first the Nurse despaired of being able to save the child's life; but he had so much vitality that at last he began to improve. He is getting along very nicely now.

One thing that stands in the way of the best work being done for children is fatalism. If a child lives it lives. If it dies then that was God's will.

Right now I have a very interesting case which is taking a good deal of my attention but is well worth the effort. In September Fatma's mother died of tuberculosis and in October little Fatma had a bad abscess on her back which showed that she, too, had that dreadful germ in her blood. As soon as her relatives learned of the nature of the disease they said, "Bring her home and let her die here among us." I insisted that there was no reason why she should die yet and so I sent her to the Tanta Hospital. She was cared for there for two months and now she is again here under our care. She is gaining in strength and in every way shows that she is developing into a healthy, normal child. Her relatives say that she has been brought back from the dead; they consider this a miracle.

Due to their fatalistic ideas infant mortality is dreadfully high. In many cases where the children have sickened and died because of carelessness, ignorance or superstition on the part of the parents, when the parents are approached on the subject the reply invariably is, "Well, God willed it. What could we do?"

Another cause of infant mortality is that of child marriage. It is with a great deal of joy and gratitude that we can relate, though, that about three years ago the Government of Egypt passed a law that no girl under sixteen nor a boy under eighteen years of age can marry. As is the case with other laws in other countries, this one is not yet carried out perfectly. However, the law has been made, the step in the right direction is taken and victory will come.

In all of the Moslem work in Moslem lands there is probably no service more efficacious than that of the Medical Missionary. He or she can demonstrate the spirit of Christ as no other agency is able to do. This is pre-eminently a means of setting forth our Lord's example and character. It is in the hospitals and clinics where the spirit of sympathy, helpfulness and love can be expressed in numberless ways. The Doctor relieves a vast amount of human suffering, thus fulfilling the Lord's will, who came "as well for the body as the soul."

It is also a powerful evangelizing agency. Patients coming from villages far and near hear the Gospel message in the Mission hospital or clinic and then as they go back to their homes they take with them the gospel stories which they have heard, as well as the tracts and Gospel portions. These are told and read among their friends thus preparing other hearts for the Message at some future time. During this past summer our Mission realized the need of following these patients back to their homes and continuing the lessons and so Rev. W. B. Jamison has been appointed to live in Tanta and do the "follow up" work from the Tanta hospital.

The Medical work is also a very useful agency in opening up an entire village to the Evangelistic Missionary. Very often the testimony has been given that time after time the Evangelistic Missionary had failed to receive a welcome or even a hearing in a certain village. Then a member of the village became very ill; she came to the clinic, the nurse did what she could for her, even to hiring a carriage and going to the Village to see her. At last the patient became worse and died. The Evangelistic Missionary and the nurse went together to the funeral. This spirit of sympathy and helpfulness was a marked contrast to anything they had ever seen before and so the Missionary was given permission to read and talk to them at the funeral and was also given a hearty invitation to return and visit them whenever he wished to do so. A village which is opened up in this way is scarcely ever closed again to the message and the Messenger.

In our hospitals and clinics a great amount of sowing is being done, multitudes hear the word of God, many are deeply interested, some confess their faith in Jesus as their Saviour. But the brief sojourn of a patient in hospitals does not often suffice to accomplish that change in a Moslem heart and life which is the desire of the Missionary. Many of the patients of the clinics have not heard enough of the Gospel message when they have been cured and so many have been seen to come back in the morning, pay their piaster for a number and stay just long enough for the Bible lesson and then return to their homes without medical aid. They received what they had come for.

CHILD WELFARE WORK

Child welfare centers are being opened up in different places where the mother is being encouraged to bring her little ones. The mother is being taught how to bathe the baby, how to make the little dresses, what

to feed him, and how to care for him. In all of the Mission Welfare centers the Bible lesson is also given and from the clinic the Bible woman also secures access to the homes where the lessons are continued day after day.

In Cairo alone there are a dozen or more centers ministering to the needs of the mothers and babies. Two of them are cared for by our Mission, several by the Church Missionary Society, some by Swiss and French organizations or individuals, as well as the American University.

Dr. Focart, a Swiss baby specialist, needs special mention, for the work he is doing for the little ones by means of his free clinic on Friday and also in his milk clinic.

The Government also is becoming awake to the needs of the children and has set aside a sum of $75,000. for the creation of three Child welfare centers in the city of Cairo. This is the beginning of a new work on the part of the Government.

The American University has a Child Welfare clinic for which it is responsible. Also in connection with its classes in social ethics in the University it is carrying on research work in the near by villages. Let us quote from the Egyptian Gazette:—"This year the University has launched a new scheme whereby students have to get their social ethics not merely from what is said in class, but primarily from life as it goes on around them, namely the life of villagers. The University has four aims in mind; to help the students, to help the villagers, to try out methods of moral education, and lastly to see whether problem method in class or project method in villages is best to give a student a comprehensive course in social ethics. For three Sabbaths the class and its instructors have been visiting the village of Minet el Arus and have talked with them on the existence of bacteria, their prevalence in canal water, the dangers of dirty water, how to avoid diseases, personal cleanliness, flies and eyes, etc. The Omdeh himself has been so well convinced that he decided to lecture in the mosque on Friday December third, about these "brand new" truths through which he has been able to see clearly and which he feels that all of the members of his community should see and believe in as well. He wants them to abandon, among other fallacies, the idea that drinking pure water weakens their bodies and causes their wives hair to fall out."

Although the work which the University is doing is more ostentatious in many ways it is not of any greater importance than that which is being done in a much more quiet way in our own Child Welfare Centers and Clinics. There, the nurses and their helpers, day after day, work with the women and the children, caring for sore heads, and infected eyes; showing the mothers how to bathe the little ones; teaching the necessity of cleanliness, and in the case of a very poor child—dressing it in a little dress before leaving the clinic. While the nurse and her helpers are working with a patient in the clinic room the Bible woman is quietly sitting with the patients who are in the waiting room and there she shows them pictures and tells them stories of the

great Physician who can heal their souls as well as their bodies.

What was said by a robber chief to Dr. Eddy of Syria is just as true of these faithful Nurses who are working out here with the one aim in view to care for Christ's little ones and to lead them to the One who loves them and gave His life for them. This Chief said to her "Truly our work is but to despoil and deface; yours is to restore and repair."

The Child Welfare work is also being carried on in the homes by means of the Bible Women. At the Summer School for the Bible Women this summer Dr. Samuel of Tanta Hospital talked with them and told them some simple remedies which could be used. He also advised them to teach the mothers to give their babies water to drink instead of black Turkish coffee. The mothers are shocked at such advice and reply that coffee helps the child to learn to talk early but if the child drinks water before it is a year old it will be sure to die.

These Bible Women also carry two charts with them—one of which shows the pictures of the common foods which the mothers feed the babies and the picture of a baby that is near the point of death. Then on the other chart is the picture of the proper kinds of foods for babies and the picture of a fat healthy child. As many of these mothers are not able to read, the pictures tell the story to them in no uncertain language and we find them studying the picture and trying to remember what food their little ones should have.

"It is worth while work to give the baby a chance to live a healthy, bright life instead of dragging out a miserable existence. I have never heard of a Baby Welfare Center or preventive teaching except as a direct result of Christianity." We, here in Egypt, are glad to see these by-products of Christianity springing up all around us. Here we now see the Orphanages, Waifs Homes, Milk Clinics, Child Welfare centers, Child Labor Laws, Child Marriage Laws—all instigated by the Government and we are led to exclaim, "What hath God wrought!"

Child Welfare Work in Cairo

By Mrs. S. M. Zwemer

TO those who have not had the privilege of visiting the "Welfare Centers for Women and Children" in Cairo, we hope this simple account will be of interest.

The Fast of Rammadhan with all its joys and sorrows is now over. It was thought that our numbers would drop off, but the mothers and children have kept the staff quite busy six mornings a week. The interest in the Bible lesson has continued and also a keen interest is always taken in the health talk. These talks on "better babies" seem quite radical according to the Egyptian mother's way of thinking. The baby should be washed every day, we tell them. "Oh, no!" says the mother, "because if you wash him it will bring out any

sickness he has inherited and he will have a bad rash." One mother frankly said she had not washed her baby for forty days—and it would be madness and going against providence to do so as long as the weather was cold. The consequence is, sores and wounds and misery for the little one and ceaseless crying; then, a little pill of opium is administered by the mother and the baby sleeps and she has rest. One day I washed and changed one of these miserable little infants and told the mother she must do the same every day; she came back with the baby after some days and without a wink of an eyelid said, "The day you washed him he slept all day; but he is getting sore again so will you please do it again?" "Well havn't you washed and powdered him every day?" "Why no, he kept all right after you did him until these few days."

However, a few of the mothers are beginning to realize there are better methods and are trying to put into practice what they have learned in schools, and again in the Welfare Centers; it is very gratifying to see so many well cared for babies and we hope these will stimulate other mothers to emulate their more progressive sisters.

Another thing, the baby is guarded against is fresh air; it is quite a revelation to the mothers to be told that after bathing and feeding the baby (the latter at regular intervals) it should be covered warmly in its bed and the windows and door opened so that it may breathe the clean air of heaven. They say "Of course if the weather is warm." "Yes," we tell them, "and in the cold weather too." Some of them show us when we visit them in their homes, how they open the windows and give the baby air.

Undernourished children drink hot milk at the child Welfare Clinic conducted by Dr. Carrie Buchanan, Cairo, Egypt
Cut Furnished from Mrs. George Moore Memorial Fund

Some of the mothers bring the babies, not for treatment, but to get the atmosphere of the place. They think we have some mystic power that will protect them from the evil eye. A few days ago a young mother brought a fine healthy boy for us to see and get her own eyes treated. She told the Bible woman that she never gave him opium now because her aunt came from the Clinic some months ago and told the story of the "ignorant mother" and the possible tragical results from unwise feeding including the giving of opium. I wish you could see what a happy jolly fellow he is.

During the Fast Month a great deal of food is prepared and partaken of during the night; also many new and gorgeous garments are made for the feast when the fast is over. It is trying for the Bible women to visit Moslem homes during the fast, but in the houses we have visited together during the month, we have always found the women courteous and hospitable and have stopped the business of the moment in order to listen to the Bible reading. I think the Oriental courtesy is very attractive—especially during this trying month, when the women are upset and busy. They will stop for twenty minutes to listen to a Christian read and talk about a Person and a religion that they consider opposed to their own. Truly "God is great" and He can turn the hearts of men into His ways, when His servants are ready to venture for Him.

PRAY FOR THE MOHAMMEDAN WORLD

In our program for this month let us make use of the Prayer Cycle to direct us in the prayer service.

Page 3—Pray for the Moslem World, that its bonds may be burst and its wounds healed and its desires satisfied by Jesus Christ.

Page 8—Pray for the 100,000,000 of our Moslem Sisters, that they may receive the blessings of body, mind and spirit which Christ has brought to His people; for Moslem children.

Page 22—Pray for Moslems that the Spirit of God may forward the present interest of Moslems in Christianity.

Page 23—Pray for Moslem converts in India, that they may be bold in the faith, * * * that they may so live their Christian lives, as to break down all opposition and prejudice against Christ.

Page 31—Pray that Moslem hearts may be enlightened so that the glory of the invisible God whom they worship may be revealed to them in the face of Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily.

Page 32—Pray for the Converts from Islam in Egypt that they may come into the fullness of liberty in Christ; that their lives may commend Him to others; that they may find comfort and strength in all their trials; for all those who hear the Gospel, that they may listen with openness of mind.

"OUR TEMPLED HILLS"
Home Mission Study

By Ralph A. Felton

CHAPTER V--THE RURAL CHURCH AND THE NATION

By Mrs. Haidee Ewing Rankin

WERE the 101,000 rural churches in America equally distributed according to the population throughout the country (a rural population of about 50,000,000) there would be one church for about every 495 people. But such is not the case for there may be found villages of but a few hundred population endeavoring to support several churches. Mr. Adams cites as an illustration a village of 3,000 "where twenty-four churches were trying to do business, and where half a dozen others had passed out of existence, unable to stand the competition." Dr. Brunner says "today in rural America one community out of every six has no church."

To repeat a quotation in a preceding article, "There is little need to attest the spiritual influence of the *countryside* upon the American life in the past. This power is witnessed in the careers of hundreds of thousands of upstanding men and women, leaders in religion and moral reform. The country has bred our best civic religious and business geniuses." The rural church has made an inestimable contribution to the life of the nation. What is its present condition? Seventy-five percent of our

A SABBATH SCHOOL OF THE AMERICAN SABBATH SCHOOL UNION
In the background an abandoned church in Ohio now being used for this Mission School
Cut Furnished from Mrs. George Moore Memorial Fund

churches are rural. What as a nation are we doing for them? The farmer has felt the injustice which has been meted out to him in economic affairs and in educational matters. State and national policies have been changed to meet his demand for "fair play." He is asking for just consideration from the church at this time. Much that the rural church needs in order to assure its existence and progress it cannot accomplish of itself. There is needed

A NATIONAL RURAL CHURCH POLICY

Such a policy is needed because many problems cannot be solved on a community basis. A single rural church may need a director of religious education but it may not be able to employ such a worker; yet there is opportunity for such service in near-by churches. "Therefore a unit of supervision larger than a local church is practical. There must be a denominational policy, in this case, a policy to furnish expert religious-educational supervision for all rural churches." Practical programs for rural churches have been wrought out by secretaries of rural departments but practically no rural church is able to adopt such a program because unable to meet the finances required to carry it through. They need help from the denomination as a whole. Some denominations attempt to meet this need by rendering sufficient financial aid for a limited time to what is termed a "demonstration church," one selected "to demonstrate the results of a modern rural program."

Mr. Felton suggests two functions of a church—"the conserving of its beliefs and the propagating of itself." In a growing city church there seems little difficulty in harmonizing these two functions but in a rural section, decreasing in population, difficulties arise. Denominational differences divide the community into groups too small to sustain a church. One of two programs seems to present a solution. Either separate groups of the same "belief" must unite into one congregation, or, we must learn "that we can work together in one organization or church, even though many of us may hold different personal beliefs."

There is need of a national rural policy of evangelism, "a national or cooperative policy worked out whereby we can serve the entire rural field and not leave great areas untouched, as we are now doing."

It has been said that the entire city of New York might be swept into the ocean tomorrow and the country would recover more quickly and come out of it better than if the same number of people and the same amount of property in the country towns were destroyed. If such is true, of how great value to the nation is the rural church which is the "conservator of the country's weal and of the principles of the Church at large?" The rural church is surely worth preserving and conserving and propagating and to accomplish this there should be a

A NATIONAL POLICY OF RURAL EVANGELISM

"The church is primarily a spiritual institution and its first task is to evangelize or to bring spiritual resources to the lives of men," so evan-

gelism is the first need of a national policy.

Often in an apparently well churched area there is a "no man's land." An illustration is given by Mr. Felton that is very striking. In a certain valley there are hamlets scattered along, each with its church. Parallel with this valley lies another valley with its row of villages and churches. The hills between these valleys are unchurched and neither valley claims them as its "opportunity." Why is this? Were any of these churches strong and eager to lengthen their "cords" the field is there but none of these valley churches are strong, all are weak and without resident pastors. In one valley there is a Baptist church, an Episcopal church, a Congregational church and a Reformed church, each struggling for an existence. In the same condition in the other valley are found a Methodist church and a Presbyterian church. If in either valley the different churches were all in one denomination there need not be a "no man's land."

Miss Mabel Dowse, a rural school teacher in one of these isolated districts recognized how little religious instruction of any kind was received by these people and after two years of specialized training in the Boston School of Religious Education, took up this work. She identified herself with a local church but worked in "no man's land" which covered three townships. She tells us, "I travel by trains, hired teams, milk wagons, chance rides in autos, and often by walking" in order to reach the scattered homes. She organizes "groups" here and there, visiting them and revisiting them. Her vision extends beyond her immediate field of action for she says, "I have seen these little groups scattered throughout all our rural sections of America. I find that the children like this group work, and look forward to the coming of the Sunday-School literature and the 'Sunday-School woman' as they call me. The children carry much more instruction home with them than I could possibly carry to this vast field." In general our rural churches are unable financially to prosecute this much needed work in areas within their own reach, they are unable to support a special worker but with the aid of our national boards of home missions much could be accomplished. "When one finds that four out of every five in rural America are still members of no church, the magnitude and importance of this task grows larger. It is of national importance and calls for consideration from the church as a whole." Mr. Felton presents a "method of attack" worked out in New Hampshire and says, "When the church leaders of every state assign the unevangelized territory to certain denominations and make them responsible for reaching every unchurched home in that territory, we shall have begun a most hopeful national policy of evangelism."

A most important part of this national program for evangelism is

A NATIONAL RURAL RELIGIOUS EDUCATION POLICY

"We need more religion in our education and more education in our religion." Most efficient methods in religious teaching require trained di-

rectors as much as secular education requires them. It is not possible for one rural church to employ such directors. "Therefore we must have a national church policy of employment of religious education directors, under the supervision of either some interdenominational committee or national or denomination agencies." These directors usually do not work with all the churches in a district but select a group where they themselves demonstrate the best methods of work. That such a policy is feasible Mr. Felton illustrates by several concrete demonstrations.

Three years ago a church in Illinois had a membership of three elderly women, all past seventy years. There was no preaching service in this church, only a small Sabbath School consisting of a few children and three teachers. Notice the change wrought as the "result of a revival, an educational revival, that has extended over a period of three years and has been conducted by a director of religious education." Recently forty-five people have united with the church. Every child in the parish attends the Sabbath School and many of these children had never been in a church service. A daily vacation church school has been conducted for three summers, workers' conferences have been held each month and a social program carried through. "This is one of *thirty* communities in which this one director of religious education is working!" Religious education is now an accepted part of the program of the modern church movement. It is being demonstrated as a necessary part of the religious programs of cities and is adopted by many of the city churches. National secretaries of rural work in all denominations feel the value of this phase of kingdom work but are not equal to coping with the financial problems its adoption would present. Mr. Felton gives an illustration from Illinois to prove the value of such a program in rural sections.

Miss Edna Baxter was given charge of a group of country churches five years ago, under the rural church extension of Garret Biblical Institute, Evanston, Illinois. Since then seven rural district directors have been employed and this is only a beginning of the work. With 2,000,000 more children in the country than in the city, let us consider what a field for service the country holds for the consecrated educational laborer. Miss Baxter is working within fifty miles of Chicago, in a dairy section. Religious life was at a low ebb. The churches were on circuits, the annual strawberry festival supplemented the pastor's salary and afforded a "social opportunity." The Sabbath schools were conducted by good but untrained men. The lesson in class was read verse about and "Quarterly" comments followed. "With the amount of time which had been given to religious education in these churches it would take fourteen years to teach the boys and girls as much about the Bible or religion as they learned in one year about mathematics in the public schools; yet probably no one would consider the learning of mathematics fourteen times as important as character development through religious instruction." Miss Baxter introduced the daily vacation Bible

school where she feels that as much is accomplished in three weeks as in the regular Sabbath school period in a whole year. The first year she had three such schools in the entire district and had but two assistants. "Last year nineteen schools were held, with forty-six teachers and twenty-six assistants, and an enrolment of 628 pupils—and all at a cost of only $237.41!"

Other benefits are a product of this work, benefits not recognized by many and yet "felt." The churches were *united* in this project. The people realized the importance of religious education when they saw trained workers, college girls and public school teachers giving to it their services free. Sabbath school teachers who had been doing their best learned how to do better because of these demonstrations of new methods. The children were taught to worship and studied the graded lessons adapted to their own ages. Class discussion methods were used instead of the "teacher-lecture" plan. "Expressional activities" were carried on in conjunction with the lessons and through the making of gifts etc. for "others" the interest in missionary endeavor was cultivated.

The director's time was most largely given to the training of leadership in the local churches. She accomplished this through such methods as institutes, training classes, worker's conferences, correspondence courses, traveling libraries and church nights. Mothers associations were formed where mothers received help in learning how to teach religion in the home. Summer camps were used to train for leadership and seventy-five girls attended the last one. Week-day classes in religion were carried on in seven of these communities in the three counties that comprised the area for this work. "The churches are at last beginning to recognize that to supplement home care a trained religious educator is just as necessary for a child's character development as a trained physician is for the care of the body." Another religious director, Miss Marvel, is located in the Corn Belt in the central part of Illinois. She feels that one of the most valuable results of her work is that of acquainting the students of the State University with the value of religious work in rural sections and thus winning their concern to become leaders. In one month twenty-eight university students did volunteer work and in one year fifty-one students "caught a glimpse in this way of the unlimited possibilities that challenge one for full-time religious work in rural communities. Why should we not have rural directors of religious education establish headquarters at all our university centers. This is a national rural church policy which, no doubt, will be adopted by some of the denominational boards."

A NATIONAL POLICY FOR RURAL CHURCH WOMEN

"The Institute of Social and Religious Research shows, as a result of its studies, that forty-seven per cent (47%) of all town and rural churches do not have a woman's society of any kind." To meet this condition, Mr. Felton suggests three possible plans: "first, that women's societies of town and city churches put

on an extension program to reach rural women; second, that women's societies in the open country be organized, according to circuits, instead of individual churches; and third, that the women's organizations of individual rural churches be consolidated." Our text gives an instance where it would seem there was an "open door" for the first plan. One county in the East has twenty-one churches of one denomination. One of these churches has a women's organization with a membership of three hundred. The other twenty churches are rural and eighteen of the twenty have no women's organization of any kind.

As to the second plan. Four-fifths of all country churches are on "circuits." The circuit plan was inaugurated by the women of the South and over one hundred "circuit societies" have been organized. Our organization can heartily endorse the third plan, that of consolidation of all our women's societies whether in city or country. The field is one, why divide the interests more than is necessary? "The phenomenal growth of the home demonstration clubs among farm women during the last five years, with as many as forty thousand members in some single states, indicates to some extent how the farm women would respond to one unified women's organization in each rural church."

A NATIONAL POLICY FOR THE RURAL MINISTRY

"Kingdom building is not in the city on the one hand and in the country on the other; it is one unified task. Both rural and city pastors have their honored places of responsibility. This is what the rural minister asks of his denomination; a big field, a hard task, and fair recognition in the national councils of the church." Were this asking granted it would mean larger rural parishes and financial support sufficient for providing the necessary equipment. When the church was the only source of instruction in religious life and when it was the only point of social contact, preaching alone satisfied the rural church; but times have changed, thirty million people receive daily mail on rural routes, the telephone and radio have established outside contacts permanently, consequently there is a demand for a church program which includes more than preaching, a program that necessitates special trained leaders. There is a demand for a social program with more and more stress on the religious education of the children.

In the past, one third of all rural preachers combined some other occupation with their preaching. In the South and Southwest the proportion is larger, one half being compelled to do this to "make ends meet." How can such a busy man specialize? "Only nineteen per cent of the country churches have ministers who serve just one church, and it is well nigh impossible for a 'circuit rider' to specialize."

Some national church boards are organizing on the "larger parish" plan and are providing adequately for it. A demonstration of this plan is found in northern Maine. The parish area is thirty-five by ten miles, or three hundred and fifty square miles. An experienced minister who

specializes in preaching and evangelism is assisted by two "specialists." The minister reaches every home in the parish each year through a house-to-house evangelistic campaign. One of his assistants, a director of religious education, "supervises the dozen or more church schools, trains the teachers, sets up the standards of work, and conducts daily vacation Bible schools. The other assistant is the social director who has "charge of all the church social life and puts on pageants and plays and regular motion-picture entertainments as well." What are the advantages of such a program? Sharing of the financial burden by the many and saving of expense. Then, an area is thus served rather than a church and many formerly neglected homes are reached. "In most of rural America 'churches overlap,' but parishes do not meet." This program is especially acceptable to laymen who wish to see a "big program." "In this larger parish plan, they find a carefully worked out systematic program, with weekly half-day conferences of the three directors and monthly workers' councils of the entire parish." The plan appeals to both the ministers and laymen.

A NATIONAL POLICY OF CHURCH COOPERATION

Cooperation. "Herein lies the greatest possible challenge to the national churches for heroic service, service to be undertaken, not as 'missionary effort' but as a great cooperative enterprise, helping the people themselves to rehabilitate their churches, setting them upon new lines of activity."

One of the findings of the rural leaders of our churches found in their surveys is the imperative need of resident pastors in the rural church and yet there are not enough people in the average congregation to carry on the work. Our leaders in religious education find that any church in order to do its best in the building of Christian character must have a well equipped plant with rooms, etc., adapted to different ages. Leaders must be trained to teach and direct activities and have the ability to apply the gospel to present-day problems. Such leaders are not "discovered;" they are trained. Where are they? Mr. Felton has for six years been going from college to seminary to enlist students in rural church work and at present he is in a university of over 5,000 students, so he surely knows something of the attitude of students toward rural church work. He says, "In almost every instance where the college man turns his back on the rural church, it is because of the sectarianism which he finds there and which divides people into small groups." Again he asks the question, "Why do not the progressive farmers themselves make all these readjustments, consolidate their churches, do away with competitive churches, and plan strong centralized organizations?" He also answers the question. "They would if they knew how. They are waiting for the church at large to adopt a national policy of rural *church cooperation.*" Some localities have waited so long for such a policy that they have become discouraged and have, unfortunately, put aside all denominational supervision and have

organized union or community churches. About 1,000 united churches have been established since 1910 and most of these since the World War. National church bodies have been inclined to discourage local church organizations from uniting. Our text gives us illustrations of this. It does require heroism for a denomination to "lose itself" even for the life of the Kingdom but there are heroic localities. Mr. Felton says that the first move in church unification should be between small churches of the same denomination and cites an instance where two churches of the same denomination were but a mile and a half apart and both served by the same pastor. "Just as the county or district superintendent of schools consolidates small school districts, so we need church officials of districts or states to *centralize our churches.*"

Three methods are proposed for uniting small competitive churches of different denominations. The first is to organize one undenominational or union church. This method is seldom a success. The second method is the federation of churches. The two separate churches keep their organizations as before but worship together and have the same pastor. "This method is to be recommended only as a forerunner of something very much better."

The third method is the most satisfactory plan so far; it is called trading churches. Our text gives a splendid illustration of this plan. The twenty-five Baptists, twenty-five Methodists and twelve Presbyterians composing the three churches in a village felt the imperative need of their uniting in one church. Put to vote three Baptists were willing to go into the Methodist Church and two Methodists were willing to go into the Baptist church. The District Superintendent asked the Methodists to "join the Baptist church as an experiment" and if it did not prove satisfactory they should be reorganized as a Methodist church. They agreed and the twelve Presbyterians donated their building for the use of the united congregation. A neighboring village which had a small Methodist church and a small Baptist church hearing what had happened, led the Baptist church to deed their property to the Methodists and enter with them in a united effort for service in their community. There is no question but that denominational leaders are becoming committed to the policy of church cooperation, "but the educational process to bring about the necessary adjustments will be a long one." More progress has been made in church cooperation during recent years than at any time during the last century. Ohio is the outstanding state in which this educational process is being carried on. Its committee on comity has already eliminated competition from eighty rural communities. Not competition but cooperation will result in the extension and establishment of the Kingdom of God in America.

The Institute of Social and Religious Research has recently released a report that bears significantly on the subject of "United Churches." The report shows that all over the northern and western parts of our country neighboring churches have

been combining forces. Of the churches formally entering unions, seven eights belonged to four denominations—Northern Baptist, Congregational, Methodist Episcopal and Northern Presbyterian but fifteen other denominations were represented in the other one eighth and fifty in the united churches. These unions were due largely to local origin where leaders felt the waste and ineffectiveness of the attempt to support more churches than they were able to do. Four types of union were found—the undenominational, connected with no denomination; the federated, composed of units under two or more different denominations; the denominational united church, connected with a single denomination, and the affiliated church under denominational leadership in certain matters but independent of it in all other respects. All of these types of union are in the experimental stage and changes from one type to another have been frequent.

By many these united efforts have been considered a revolt against denominationalism and it is generally supposed that most of these united churches are undenominational. But the report says that the survey revealed that of the 977 united churches listed in the study of rural areas of the northern and western states, 137 were undenominational, 312 were federated and 528 connected with a single denomination. This report further says "Many denominational leaders hold a strong and growing belief in the necessity of meeting local desires for union, and even arousing such desires in communities where economic pressure endangers the life of competing churches. In twenty-five different states, different agencies, representing interdenominational effort, have as their "main purpose the prevention of new cases of competition in small places; and many of them also take regular measures toward the union of competing churches already in existence. They usually exert their influence in favor of the denominational type of union."

Cooperation signifies brotherhood and is an educational process. May our education proceed rapidly but carefully that we may as a nation be able to present, as well as preach, brotherhood to the non-Christian world.

"America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

RELIGION NOT A RETREAT FROM LIFE

"Religion can no longer operate in restricted personal areas. It must be geared with life in all of its larger relationships. When worship calls us away from life, it is a form of mental and emotional luxury which our world cannot permanently tolerate. There ought to be a ministry of comfort in our religion but it is easy to cross the line from comfort to anaesthetics. Our religious life must be geared to the world of our time with immediate reference to problems which the time of Christ did not present."—Alexander Purdy in *"The Jesus Way of Life."*

Foreign Correspondence

THE JOY OF INTERCESSION

"Helping together by Prayer."—II Cor. 1:11.

I like to feel that though on earth
We never meet,
Yet we may hold heart-fellowship
At God's dear feet.

I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer,
May help thee too.

I like to think that in the path
His Love prepares,
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee!

—E. G. Barnes-Lawrence. In Pres. Survey

MISSIONARIES BIRTHDAYS, MAY

"Now the God of peace, * * * make you perfect in every good work to do his will. Hebrew. 13:20, 21.

May 11 Miss Marietta Hamilton
May 16 Miss Dora Mason
May 20 Miss Fannie C. Martin
May 21 Miss Mildred Allison
May 23 Miss Nancy Hadley
May 23 Miss Lois D. Kingan
May 23 Miss Jean Campbell
May 27 Miss Ray Huffman
May 28 Miss Kathryn McKenzie

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

DAWN

By Miss Mary E. Logan

In the suburbs of an old town ten miles south of Jhelum City is a wall that has seemed almost to defy the transition of time and change. Echoes from the past tell us it was once part of a king's place but there is nothing regal in its appearance now, except its durability.

The summer sand-storms and winter rain-seasons of centuries had swept over it, making seemingly no impression. Then one day the wind cast a seed of a Pipal tree at the base of the wall. A trickle of water from a drain near by nourished this seed and in a few years the wall was upheaved from its foundation.

Perhaps it is being somewhat in this wise with many of the old customs of India.

As we go in and out of the more aristocratic Mohammedan homes of the city we find the women strictly observing the purdah system. If necessity requires that they go on the street or travel by train, they are covered from head to foot with a muslin garment called a veil. Indeed it usually trails in the dust at their feet. If they drive in a buggy a heavy blanket is knotted by the two upper corners to the bows of the buggy top shutting out all view of the outside world.

The purdah system, the custom of plural marriages and the accepted inferiority of womanhood, reach back into a more hoary past than the old wall and seem less subject to change. To one who only sees India's life from the surface there seems to have

been no change. But mighty forces are at work. In almost every community there are boys' primary schools and in many places there are such schools for girls also. Many of these schools are under mission management and a daily Bible lesson is taught. Comparatively few of the pupils become Christians but every one gets a new ideal of life. Avalon High School of our mission, Kinnaird College of Lahore with which we are affiliated and similar institutions of other missions, year by year send out their graduate classes. Most of these young women are Christians. Many are dignified and refined of manner as well as attractive of face. They go about with a liberty that is truly a revelation of the possibilities of Christian womanhood. The Christian home as an object-lesson also has a large place in bringing about a new era for women in India. Non-Christian young men who are educated are every where demanding educated wives. They desire also that their wives may have refinement of manner and a culture that will enable them to preside with dignity over the home, receive and entertain guests and give a tea-party in the correct way. This is particularly true in large cities but we see more or less of it everywhere.

In Sargodha an Indian Christian woman is paid at the rate of rupees twenty-five a month just to spend an hour a day in teaching secluded women how to preside with dignity in their homes. A request was made for such teaching in Jhelum but in our little Christian community no one could be spared for this service.

In large cities where as a rule education has made greater advance, quite a number of Moslem women of good families go about with their husbands in public places without the veil. There are a few such in Lahore. The daughter of a prominent lawyer of Lahore is now principal of a school in Lyallpur. She does not wear the veil. In Jhelum the wife of a young Indian in Government official service has discarded it. I do not know

A MOHAMMEDAN WOMAN IN STREET DRESS

of a single instance in which untoward results have followed. There is also an organized society of young men whose principal object is, doing away with the veil. Sir Syed Amhed Khan, sometimes called the father of the reform movements in India, published a paper called the Reform of Morals. Professor A. M. Mailvi is a present day writer on this subject. He is anxious to see the veil abolished.

It is interesting to note that the agitation to abolish the purdah system is led by men and not women. This cannot be said however concern-

ing the effort that is being made to educate popular opinion with regard to the evil practice of plural marriages. This agitation is led by women and in many instances opposed by men. But it is becoming quite common for a father when giving his daughter in marriage, to bind the prospective bridegroom with a bonded promise not to take a second wife.

The new-found consciousness of worth and ability on the part of the women of India, is beginning to find expression in service for others. This of course is especially true of Christian women. The mission schools for girls (a great majority of the schools for girls that are in the land are under missionary management,) now draw their supply of teachers from the young women trained in mission normal training schools. Similarly, our hospitals year by year send out classes of graduate nurses who minister in our own institutions and are also in demand as nurses for Government Hospitals. Christian mothers find their services principally in their own homes but many of them are members of the missionary societies and help in church work as opportunity comes.

But a few days ago, we visited a little community of four Christian families. In one of these homes, an only son had recently been born and died. The mother's heart was very sad and she was far from strong but she insisted on our helping organize a Women's Missionary Society before we left.

Moslem and other non-Christian women are also finding to a limited extent, ways of expressing their newborn consciousness of worth. Since I began writing this article I visited an old town that lies ten miles out across a waste of sand and rivers filled with quicksand. It is as lonely and inaccessible a place as one can well imagine. A school for Mohammedan girls was just being opened, and a young Moslem teacher had been called. Her home is seventy miles distant. She goes about, of course, heavily veiled. She seemed so young and was so shy and child-like that when she sat down beside me on the bed, I instinctively put my arm around her. I quietly told her how Jesus alone can comfort us in loneliness and homesickness and that he is able to shield us from harm and danger. I gave her Luke's gospel.

The following quotation is taken from a popular Indian newspaper of recent date, *The Tribune* published at Lahore. It is headed "Women and Councils." "The new Legislative Councils in India that will meet in January next are expected to have a few women members either elected or nominated. Madras, Bombay, Bengal and the Punjab have removed the sex disqualification of women and the Governments have approved of the decision. The Women's Indian Association has drawn up a list of public questions which women legislators are desired to take up, among which are compulsory primary education, prohibition of liquor traffic, suppression of prostitution, raising the age of consent, larger grants to higher education for women and public health, etc. It is to be hoped that Punjab women, when they get into the Council, will also adopt this program."

Another daily has the following.

"Miss Hmee, the first Burmese woman to be called to the English Bar, intends to return to her home in Rangoon in January to practice and work among women there. In an interview she said that many Burmese girls are well educated, but were too timid to take up public work and needed encouragement."

And so we see old customs giving away and new things coming to pass.

Jesus read from the roll of the Book where it was written, "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Those who know Him as their Lord and Master and who follow Him closely, alone know the blessedness of the release He gives. But even for those who only know Him from afar there is new life, new hope and new vision.

AFTER MANY YEARS

By Miss Josephine White

After an absence of eleven years I write you again from Rawal Pindi. I feel like one who after being away from home for a long time has come back again. It is something of a Rip Van Winkle awakening for I hear many new voices and see many new buildings. Since I left the post, war building fever came to Pindi as to almost every other place and the city which was formerly some distance from us now extends beyond the Mission grounds. The homes near here are mostly well built, good looking buildings. Some of them are quite palatial in appearance.

I am much pleased to see some of the Christian community getting their own homes. At least two have bought land out this way and one of them is beginning to build. His will not be a grand house nor will it be on the front street, but Daniel will not much longer have to keep his family in some little hired place. I am particularly interested in this family for both Daniel and his first wife were of the 42 famine orphans which I brought up to Rawal Pindi from near Allababad in the spring of 1897, the first famine orphans ever brought to the Mission. Before we started up country I procured a lot of short lengths of cotton cloth for the children to wrap themselves in, as they had no clothes, and that was how he first arrived in Rawal Pindi in April 1897. His present wife is one of our Bible women. He is careful and industrious and has kept his family in what was necessary and has not neglected them in any way.

In my earliest days here there were two houses and one tiny cottage for the use of the missionaries. Gordon College was built and one of the houses became part of it. Mr. Morton came and he built a bungalow for the use of the Principal of the college and these were the only houses on the city compound up to the time I left Pindi in 1914. We just divided them among ourselves as best we could. Now there are more houses and one of them is known as the "Ladies' house" which I occupy at present.

As for the zenanas where the houses were owned by the occupants

there are still members of the families there but many of the people of India are renters and there have been many changes since I left here.

It has been such joy to come into a house and and find an old pupil of the school or of the zenanas. We came into one such a few days ago. They are people of good family and position and the mother of the lady whom we found in the home was one who with tears before her husband and children, declared her faith in the Lord Jesus. This daughter was married some years before I left Rawal Pindi. After a few years of unusually happy married life her husband died leaving her a widow with four lovely children. An almost grown young daughter was with her in her home and she longed to have her in a school but did not wish to send her to any schools she knew of and was so glad to know that our school was going on. The next day she came with her daughter and saw her established in her classes. Our greatest joy was our conversation with her. She did not quite so plainly declare herself as her mother on that occasion in her father's home—but I felt that the mothers' faith is in the daughter. God grant it may be so.

The feeling now between Moslems and Hindus is very tense. Doubtless there are many among both these people who verily believe they serve the right in doing the things of enmity which they do. Pray that all such may be brought to the only One who can lead them to the right—the One who is the way the truth and the life.

SUDAN

Mrs. D. S. Oyler, Editor

NATIVE MEASURES OF REFORM IN ISLAM IN THE SUDAN

By Rev. H. H. McClellan

"A man has had right hand and left foot cut off for stealing a cap." This would seem a harsh sentence in America, but it was the means used by Osman Dingan an officer of the "Mad Mahdi" of the Sudan. From such a practice it seems a long distance to our subject "Native Measures of Reform in Islam."

It is often the older people who oppose changes—sometimes because experience forbids change, and sometimes because it has never been done. The experience of a young Scottish minister whose session had all but one voted for a change from the common cup to the individual cup for communion is illustrative. The minister approached the hesitant elder asking, "Sandy, what is your objection?" "Well preacher, you see it's never been done in Scotland."

Such reasoning binds many Moslem lives from generation to generation in a bondage they should never experience. A woman does not eat in the presence of her husband. This practice has been disregarded in only two cases I have heard of. One of the exceptions was occasioned by school contact with western habits by both the man and the woman. The other is an old couple working on one of our mission compounds.

As a rule arrangements for marriage are made before the girl

and boy have left childhood's years. Hence the parties most interested are the ones least consulted. The woman becomes the property of her husband at marriage. Such a custom dates back to the false prophet these people follow, but it is interesting to note the reason one sheikh, formerly a soldier of the Mahdi's army and father of five children at some time pupils in our mission schools, gives for educating his daughter. He says, "One of my daughters is married and lives in a town five hundred miles away. Perhaps her husband may not always treat her kindly. I want her to be able to write to me if she is being mistreated."

We have a gleam of hope in this sheikh who educates his daughter in order that she may write home, but we should add that he has been working for a missionary family for twenty years and unconsciously follows a changed path from his co-religionists.

This man has experienced a change which we hope will come in many lives, for very few girls are permitted to leave their homes at the time of marriage and little concern is shown them by their father if they do leave. Marriages take place, but that does not mean that homes are formed. In one case three brothers have married three sisters, first cousins of the bridegrooms. Each of the men has left his wife with her parents while he has gone elsewhere for work or pleasure. In case of one, twenty years have passed, but the man has not as yet returned. Occasionally he has sent a small sum of money. The woman continues to live in her father's harem caring for the much desired child—favored if that child be a son but disregarded in case of a daughter. A woman during such separation is generally faithful to her marriage relations, but faithfulness on the part of the husband is not according to the custom of the people.

The dance is the great social custom of these people. For years their song has been extolling a model of a pretty woman who sits on the couch in indolent uselessness but supposed attractiveness from morn till eve. Perhaps they mean something similar to our gallant suitor who insists that the lady of his affections shall never even so much as touch her fingers in the dishwater. The thought of the song is far from the practice of the land, however. Some of the former students of a government school recently decided that the dance song, which is the only music generally provided,—should present an ideal which would really be helpful in the Sudan. They held the rythm, the tune, and the sense of meaning as far as possible in the song and endeavored to persuade the dance singers to use the new version. The original song begged to excuse the wife because she did not rise to greet the visitor, for she would tire from the unusual exertion of rising. Her part was to be useless and pretty the whole day. The revision also begged excuse for the lady not rising to greet the guest, but gave as the reason for the seeming impoliteness the wife's need of rest after attending to all the duties of the household and of training the children. The in-

novation was tried in the dances, but its originators were doomed to disappointment, for the people would not accept it.

The reader may feel that reforms mentioned here are in the life but not in the religion of the people. Where can we find better proof of the reforms or lack of reforms in religion than in the way those reforms are lived out in daily life. Islam might reform her religion by prescribing a folding of the little finger while the hands are lifted in prayer, but that is not touching life. As reforms creep into a country, as they have in Turkey, they will gradually spread through all Moslem lands. Certainly there will be little reform until Christ's life, teaching, and promise are known. That is the purpose of our missionary effort. It is sometimes discouraging to teach little by little to those who do not always welcome the teaching, but it is a grand opportunity we have to introduce the New Testament message of love to these who like Osman Dignan observe only "an eye for and eye and a tooth for a tooth."

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

NEAR A GOREI SPRING

By Mrs. Effie West

The sun was setting in the glory of even-tide where soft, delicate pastel shades were cast upon the heavens in all directions, even reflecting over in the East.

In the beauty of this hour many native women and girls meet at public springs with their great jars for a fresh supply of water. At times it sounds as though some delightful reception were taking place as they greet their friends. Then again there are times when their burdens would almost seem to be light as they join together in singing native songs.

However on this particular evening there was not one trace of joy among our neighbors; only the skies above seemed to declare harmony and peace. A slave child had come to draw water, happy enough in the beginning. Just half way down the hill she stumbled over a tree root, and down rolled her *gumbo* (a *gumbo* is a native-made water jar of clay). Every sound instantly hushed as before any catastrophe. How this little maiden did scramble down making every effort to recover her rolling container! But it was too late. The crash came just as she was about to save it. Oh! for words to describe the pain written on this young face! She sobbed out her mourning cries! And her sympathetic companions young and old joined her! Agony is not too strong a word to call the child's feelings. No doubt the fear she suffered of returning to her master with the ill tidings of her misfortune was as hard as the punishment might be. And still our nurse reports sad cases where severe beatings leave ugly sores.

How this scene touched the missionary's heart! The child's *gumbo* could be replaced for five cents American on any market day. But the girl was given two *tamones* to doubly replace her loss. You can picture for yourself the relief of this one as she fell to the ground kissing it over and over in gratitude. And I know you will feel and pray with the writer that this one, this daughter of a slave, and all her companions may come to know our Master and his wonderful love. Through the power

of answered prayers may they come to love and serve Him. Oh! that our mission might reach out and help these neighbors to come day after day for the "water of Life!" Would that they knew to have some anxious concern for their Souls!

Again, near this same spring we are impressed anew with the tender care, and love, which our Saviour showers upon us. The Mission well, a few rods away from the natives' spring, was left open for a little repair work. A tree was placed across so that our native helpers might still use the well. A little two year old missionary wandered down unnoticed until he called out, "Just look at me!" He was proud to have walked out over the well on the slippery wet log. A near by gardener rescued him! Yes our hearts sang out in gratitude for the Heavenly Father's care.

HADA GABRI

By Mrs. B. B. Buchanan

When the Sayo work was first begun about seven years ago Gabri was living with and working for an American Negro, Mr. Alexander, by name, in a village about five miles away from Sayo. The Mission was in need of an interpreter. It was not long till Dr. Lambie discovered Gabri and asked him to work for the Mission.

Gabri had left his old mother and a sister at home in Gow before moving further towards the western border of Abyssinia. But Sayo is only about fifty or sixty miles from Gow and so it was merely a matter of four or five days' journey for Gabri to go and bring his mother and sister to Sayo. Here she lived near her son's family in a little tukl of her own.

Hada Gabri, the mother of Gabri as she is called, was a typical Galla of the Gallas. She was most superstitious and felt that she should not neglect her Galla customs of worship. Many times she would beg her son to offer a sacrifice to the spirit of her dead husband. A Galla sacrifice means inviting one's friends to help celebrate, by offering a sheep, a goat, or an ox, together with drinking some *farso* or native beer. After the animal has been sacrificed and the beer has been enjoyed the group concerned take some of the blood of the animal and pour it on the dead man's grave. Hada Gabri wanted Gabri to do this in order that his father's spirit might be appeased. For she believed that unless proper care were observed, her husband's spirit would surely punish his family by sickness or some other affliction. More than once Gabri tried to tell his mother that it was not necessary to appease his father's spirit, for it is God's

HADA GABRI

Cut Furnished from Mrs. George Moore Memorial Fund

Spirit who takes care of us all and not the spirit of a dead person. This kind of talk grieved Hada Garbi's heart for she felt her son had learned very strange things while he was away in the Swedish school at Addis Ababa. She likely thought it strange that he had not changed his opinions of life and death even after he had come into contact with these new for-

eigners, the Americans. Gabri tried his best to teach his mother through actions and words about Jesus and His love. But with a determined set of the jaw she would turn away and pay no attention to him.

About this time Bible classes had been organized for the women. Gabri would often bring his mother to the meetings to hear the Gospel stories. But she would pay little if any attention. Often she would laugh at what was being said.

One night about three years ago Hada Gabri's neighbor's house caught fire. Most unfortunately her own house also burned to the ground. These little tukls are made of grass, and it is next to impossible to prevent one from burning to the ground after it has once started to burn. Poor old soul! How she did lament the loss of her home and all her goods. It is true that she had very little. But she is a very careful person, by nature most economical. Even the Abyssinians had called her stingy, for there were pumpkins and bits of grain that she had hid here and there. These and other things she wished rescued from her burning house. All was done that could be done for her.

About a month after this fire took place Gabri took his family to Addis Ababa and left his mother here in Sayo. She went for a visit to her old home in Gow, but it was not long until she returned to Sayo. Surely this was a proof that God was working in her heart. For why should she leave home ties in Gow and come back to Sayo? Her son was no longer here. Another house was built for the little old lady. She apparently did not trust her neighbors for she brought her money and her box of clothes to different missionaries so that she might not lose things. Whenever Hada Gabri needed some of her money or her box she would knock at the door, and when asked if there was something she would like, she would whisper "Yes, I want two *thalers*" or maybe she would want a dress out of her box. It would amuse the missionary but after all she trusted us.

With all her peculiarities Hada Gabri has always been honest and very clean. About a year ago when the need arose for a mother for the little girls of the Girls' boarding school, Hada Gabri was asked if she would do this work. At the time this was only a temporary measure, but she still is the mother of the little girls. And how they do love her and work for her. Her advice and judgment have been relied on and found worthy many times. She is just as careful in the spending of mission money as she is with her own few funds.

Recently she offered to have the girls get on without milk and a few other little things in order that expenses might be cut down a bit. She wants to do her part to keep Sayo from being closed.

She comes to Bible class regularly and the prayers she offers are beautiful. For example Hada Gabri has not stopped praying that God may heal Miss McKibben and return her to us. It has been more than a month since our nurse left for Assiut for an operation. Nor has she stopped praying that Henrys and Gilmors may return soon to Abyssinia.

Surely she has Jesus in her heart, and how happy we are that she loves her Master so! It would break her heart, and the hearts of many others if the Church at home should decide that it was necessary to close Sayo. God grant that this may not take place.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

Dear Readers of the Magazine:—I am sending to the Correspondence Department some detailed accounts of the Evangelistic conferences which have been held during the Fall and Winter months. There have been eighteen of these evangelistic conferences and most of them have been held in the smaller towns and villages. These conferences have emphasized anew that there are wonderful possibilities here in Egypt in the getting out among the people and presenting the simple gospel message. We have been newly impressed with the fact that people of all classes are willing and ready to attend meetings, especially the meetings held in tents and take the gospel message. We have God's promise that His word shall not return unto Him void. Most of those who attended the evening meetings out in the villages have been Moslems and to many of them it was a revelation—the new impression they got of Christ. We very much hope that next year these conferences can be repeated even in larger numbers but there is always the great difficulty of the necessary funds with which to conduct them for it costs money to pitch tents and to hire chairs and to hire conveyances to go back and forth. The workers need to go in fairly large numbers in order to carry the singing and to conduct the various meetings connected with the carrying on of conferences of the sort we have been telling you about. May we have your earnest prayers for this very important branch of our evangelistic work here in Egypt.

—M. Finney.

THE BISSIUN CONFERENCE

By Mr. C. S. Bell

(The following account has been written for the circular letter and since it is a good account of this conference I am going to give it to the Correspondence Department of the Magazine.—Editor)

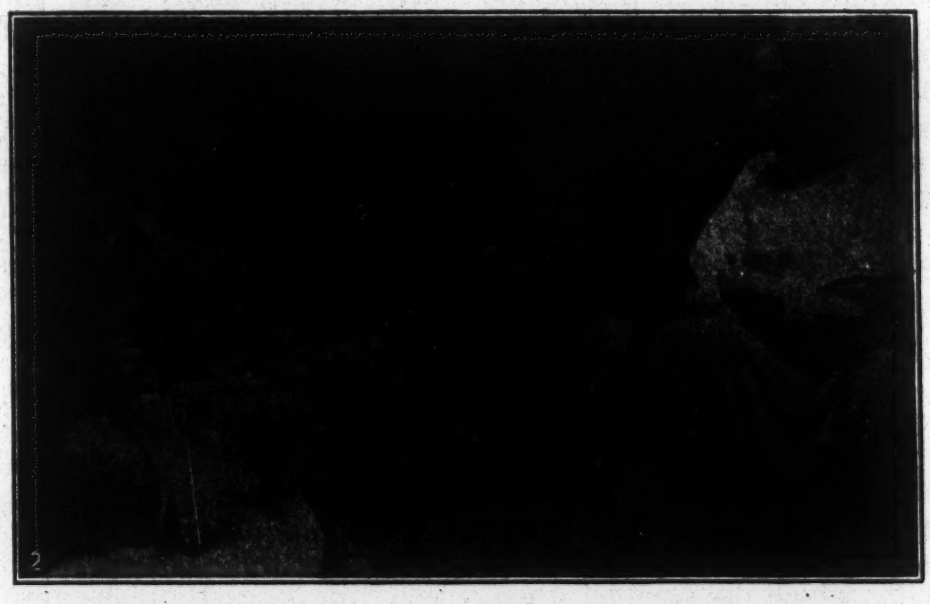
The success of this conference came not as a result of careful planning and organization but because of the remarkable spirit that developed among the people of Bissiun. Having talked about the conference and prayed about it in somewhat general terms for some time, the people got down to definite things during the last week before the conference. With very slight assistance from the missionaries except in the way of suggestion of what to do and approval of what was done, the people of Bissiun made all the arrangements towards getting the tent and chairs and lighting arrangements. They met each morning at daybreak for prayer for several days and on Wednesday morning when they came for prayer each man brought a "fas" which in good plain English is a hoe and when they left the prayer room they went to the ground and leveled the place where the tent was to be pitched. Moreover, they took kindly the suggestion that they provide the noon meal for the delegates on both Friday and Saturday.

The delegates — teachers, Bible women, evangelists all came together in a splendid spirit of prayer and expectation. The sermons and addresses were of an exceptionally high type. Dr. Roy preached each of three nights and gave the undiluted Word. The crucifixion and the atonement were set forth in no uncertain terms to a crowd that filled the tent and overflowed into the adjacent street. The majority of the hearers at the night meetings were Moslems but there was no disturbance and for the most part the attention was good. Rev. Murcus Mekhiel of Damanhour gave the morning Bible studies and set forth Christ in a very vivid way. Revs. Aiyub Magar and Samuel Gir-

gis each gave splendid addresses. The opportunities for prayer and discussion met with good response. Notebooks were much in evidence and we expect to hear echoes of this conference all over the district this winter.

The following is what Miss Finney has to say about the women's side of the Bissiun Conference. "There is a custom sadly largely prevalent in these Delta towns, which are so largely Moslem, that Christian women are not to be seen on the streets in the day time. Since this custom prevails in Bissiun it was hard to get the women out in the day time but at night the women's side of the tent was full. But we women delegates of the conference made up for the lack of the attendance of the village women during the day by going the rounds of the town in groups of twos and threes and carrying the gospel message into the homes where we succeeded in gathering quite large crowds—one such meeting was in the back room and our audience squatted around on the roofs of the surrounding houses. Another meeting was in a blacksmith's shop where our old friend the Moslem smith lives and works. His wife is a *shiekha* (Koran reader) but they gave us a warm welcome and we had a most attentive audience crowded all about us sitting in the doors and windows. During the days of the conference we had many meetings of the sort described as well as special meetings for children."

We feel that this conference has meant great things for Bissiun and that the witness that has been borne to Christ cannot but bring results in this village. Many favorable comments made by Moslems as to the impressions they received of what Christianity as set forth in the conference messages stands for, made us feel very happy.



A BIBLE CLASS OF ONE— MISS FINNEY AND EGYPTIAN WOMAN

To many Moslem women who cannot or will not attend public meetings, the Missionary or Bible woman gives the Gospel in this simple way. Other women come into the house and soon there is a good audience.

Courtesy Board of Foreign Missions

THE MINET EL QAMH EVANGELISTIC CONFERENCE

By Miss Elsie M. French

The date set for the Evangelistic Conference of the Zagazig district found the district distressingly bereft of workers. The tragic death of Mr. Baird a few short weeks before had left the management of local ar-

rangements in inexperienced hands and in hands already over full of other duties. There was only one woman missionary in all the large territory included in the circle from which the conference must draw its attendance, and she was already vainly trying to attend to work ordinarily done by three people. The outlook on the human side was anything but bright. Fortunately, however, man's extremities are still God's opportunities. The conference was blessed and a blessing.

Minet el Qamh is an out-station in the district, a small place and a needy one. We have a thriving Boys' School there and an evangelist who counts the town one half of his parish. But both Copts and Moslems of the townsfolk are fanatical and even the school masters were skeptical as to whether they could be induced to attend the meetings. God worked beyond the utmost expectation of anyone, unless it was that of the faithful evangelist. The pleasant little New World Movement school house was more than full the first evening while the audience of Christians and Moslems listened with attention and respect to the ringing message of salvation presented by Rev. Murcus Abdel Masih, himself a convert from Islam, as is also the evangelist of whom we have previously spoken.

The morning and afternoon meetings of the two following days were attended almost exclusively by the teachers, both men and women, and by the Bible Women and evangelists of the district. All schools had been closed in order that all might be gathered together for these days of spiritual refreshing. The morning held a Bible study followed by a period of discussion and an address. The afternoon was given to a rather brief devotional period after which men and women scattered into the town and the nearby villages to preach and to invite any whom they might meet to the evening meeting.

And those evening meetings! The audience had to move out into the school yard where the hundreds in attendance heard on each evening a straight-forward gospel message.

Who can measure the results? Who can guess how many heard for the first time the message of salvation? And who can know the depth of the spiritual refreshing which sent workers weary with long days and many discouragements back to new efforts with new zeal and new faith? Only He through the days to come.

BENHA CONFERENCE

By Miss Jeannette McCrory

November 17 to 21 were busy days for us here in this district but they were days well spent when we could take a little while off to draw nigh to God and let Him draw nigh to us. It was at this time that we conducted our Annual Prayer Conference.

It is really the plan to have this Conference out in one of the Villages and by means of the meetings for prayer and Conference and time for organized visiting in the homes, it is hoped that it will bring spiritual refreshment to the outside churches. However, since Benha is a very central place, we decided to gather all of our workers together here for the morning conference. We met in the afternoon at three-fifteen for a short period of prayer, after which the workers went out two by two. Some worked in Benha, and others went to Toukh, Cheblanga, or Queesna where house to house visiting was carried on. Later public services were conducted by the conference leaders.

The Conference theme this year was, "The Uplifted Christ" and in our Bible Study, Conference addresses and in the evening sermons we were certainly brought very close to Him, "Whose we are and whom we serve."

This year, as never before, there has been a desire for the meetings and a spirit of willingness to help in

any way possible. There was also a very marked spirit of co-operation. In one place an officer in the Coptic church offered us, free of charge, his vacant lot on which to place the tent. A Mohammedan Police Officer put some men to work and he supervised the leveling of the ground and getting the seats in order. Another man of the town provided the lights and cared for them.

The attendance was splendid. The second night of the conference an account was taken of all who heard the message in the four villages and we discovered that there had been over six hundred in attendance that one evening. The next evening the attendance was even greater.

We, in this District, are convinced that these smaller conferences are a real blessing to the village Churches and we hope that they may be continued for another year.

It is too early yet to say what the results may be but we have God's promise that "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it;" so we can but plead the promise and go out in His strength, continuing to sow, knowing that in His own good time, He will give the increase.

THE BACOS CONFERENCE

By Miss Ethel L. Weed

The Workers' Conference for Alexandria District was at Bacos this year. Bacos is far enough away from the center of things that when we told the Egyptian workers in the city that it was to be there, some of them demurred a bit against the idea of going so far away. But when we made it plain to them that we were going for the sake of the blessing we might bring to the Bacos people, they were willing to go, although it took their Saturday, the only day of the week that they may call their own. There was an attendance of between forty-five and fifty at the day meetings, which were especially for Christian workers. And at the evangelistic service in the evening the little building that we use for school and meeting-place was filled almost to the limit of its seating capacity.

Dr. M. S. Roy, chairman of the Evangelistic Board of the Mission, led us in our morning prayer and praise service, and in the afternoon prayer-meeting. At 9:15 a. m. Rev. Mikhail Abadir, pastor of the Attarine Church in Alexandria, conducted a Bible study, using Isaiah 53 on Friday morning, and Acts 2 on Saturday morning. The Bible study was followed by a half hour discussion period, with Mr. Scander Hanna, head-master of the Boys' Primary School in Alexandria, in charge. Then, after ten minutes' intermission, we gathered together again to listen to the address of the morning. On Friday, Kamil Mansour, evangelist to Mohammedans in Cairo and vicinity, speaking on "Christ's Glorious Name," and on Saturday Rev. Samuel Girgis, pastor of the Shoubra Church, Cairo, speaking on "Christ's Glorious Work," led us to great heights of devotion and praise. We spent the noon intermission in pleasant fellowship in the quiet of the Schutz garden. The afternoon prayer-meeting was called for 3:30. At its close, teams of workers went to call at the homes of people in the community to pray with them and urge their attendance at the evangelistic services in the evening, while other workers conducted a children's meeting in the school.

On Thursday and Friday evenings Rev. Ibrahim Said, of the Cairo Theological Seminary, was followed by attentive audiences as he spoke eloquently and earnestly on Repentance and Purity of Life. Kamil Mansour delivered the closing address, on Saturday evening, using as his theme Christ's Power as revealed by the healing of the woman who touched the hem of His garment, urging us, as Christians, to put out

of our lives the things that hinder us and others from seeing and feeling Christ's power.

A number of persons attended the evening meetings who had never found their way to our meeting place before, and among them were several Mohammedans. We have one more Mohammedan girl in the Bacos School as the result of the Conference, and two more Mohammedan homes opened to the weekly visits of the Bible-woman. As for the Christian Workers, some of us saw greater spiritual visions, and we were all drawn closer together as Christian workers for having thus met together for worship and praise.

THE KULALI CONFERENCE

By Mrs. Mary K. Coventry

The Conference for the city of Cairo was a real blessing to all who were permitted to attend and the blessing has reached to many who were not in actual attendance.

There was nothing special that marked the conference as different from other conferences. The workers came together expecting a feast of good things and they were not disappointed. The program from beginning to end was carried out in a spirit of prayer and of communion. One of the pastors in attendance said that the fellowship in worship was one of the great things in the whole conference and said it had been a great blessing to him personally and to many of the members of his congregation because of the spirit of fellowship that was present.

One of the pastors said that it was like a revival in his congregation and that many had been blest in the conference. And so the story went where ever I asked of the result of the conference. All felt that the messages were most helpful and that they were messages that stirred the people.

It was a joy to me to see the individual members going out and bringing in neighbors or friends who were not followers of our Christ. One little woman brought three Moslem women the first night and she was out each day speaking to friends or acquaintances and getting them interested in the evening services which were evangelistic in character. During the conference there was not a great deal of visiting done through there was some. The time was too full for a great deal of that work but there had been a good deal of it done the days preceding and some were able to continue even during the days of the Conference.

The Bible women of the city were all there and they were greatly helped both by the Bible studies and by the subjects discussed during the meetings. The portrayal of the sufferings of the Master as given in Isaiah and His exaltation as described by the Apostle on the day of the outpouring of the Spirit seemed to go home with great force. The speaker of the afternoon service, conducted especially for the women, gave a message that brought out many confessions of failure. It was a heart searching for all present. The Spirit was present and there was much good done in that afternoon hour.

One of the helpful parts of the conference was the getting together of the Christian workers of the City and the fellowship that they had together. It seems that the conference sent all back to their work with new enthusiasm and with a new vision of the power of God if we are willing to let Him have His way with us. May the spirit of the days spent on the Mount remain with us in the city as we go down into the valley of service.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

WOMEN'S GENERAL MISSIONARY SOCIETY
ANNUAL CONVENTION JUNE 24-28, 1927

A message from the President

Dear Ladies of Our Church:—

The charter of the Women's General Missionary Society says, "The object of holding our annual convention is for the purpose of receiving the annual reports of the secretaries and treasurer of the Board of Directors; of committees in charge of magazines and for consultation and adoption of such measures as shall further the cause of missions in our own and other lands."

Many in our local and Presbyterial societies have asked for suggestions and new inspiration for work in our own organizations at home. In order to more closely link the general society with the individual Presbyterial and congregational societies we have tried to arrange some parts of the program which will permit an exchange of ideas and discussion of methods. We hope every delegate and visitor may not only receive personal inspiration and information but practical and workable suggestions which she can pass on to her own and other societies during the next eleven months.

We have a special attraction this year too. Mrs. Samuel, one of the Bible women from our Mission in India, is to be there. She is an Indian woman, a member of our Mission, and a beautiful Christian. We wish every member of our missionary societies might meet her, and hear her, and learn through her what Christianity and our representatives are doing for India. She can answer the question, "Do Missions Pay?"

Perhaps thirty lady missionaries from our Foreign Fields may be at our convention. That many are eligible this summer—I mean that many came home during the spring and summer of 1926. Will it not be fine if every one of them can come? I am so happy that Mother and I met every one of them on the field. I shall be so glad to see them and to introduce as many of them, as possible, to you.

In the name of the convention I welcome our Home missionaries, too. We wish we knew them as well as we feel we know those of our four Foreign fields.

Please pray that this convention may bring spiritual blessing and growth to each individual who is permitted to attend, to the church as a whole, to Christ's Kingdom at large.

Very sincerely.

LULU E. BUCHANAN

BE PREPARED!

By Miss Jennie B. Wallace

At each meeting of your society between this and the Pittsburg convention, keep thinking "Have we any difficulties about which we would like to consult the literature secretary, or the thank-offering or the temperance and reform or the young women's or the junior secretary, if we could just have an hour to talk with her?"

Now, why suggest all this thinking? Here's why: A feature of the program which is especially dear to the heart of our President, Miss

Buchanan, is a conference at which you will have this very opportunity. For an hour before the close of one morning's session, the convention will divide into five groups, each of which will be in charge of one of the secretaries mentioned. You will attach yourself to one of these groups—whichever you think will best fit your needs. Then, if you have your "difficulties" ready to present, either the secretary or some one else will probably have solutions for them. If you do not, the hour will be largely wasted. *And we have no time to waste!*

ATTENTION!

Delegates and Visitors to W. G. M. S. Convention Pittsburg, Kansas, June 24, 1927

Arrangements are being made that all as far as possible East of Pittsburg, Kan., our Convention City, may travel together. Those who have gone on the W. G. M. S. Special other years tell us how they enjoyed the fellowship by the way and of the friendships made, the trip affording a wonderful opportunity to get so well acquainted before going into the work of the Convention. Plan to go.

The Special will leave Pittsburgh, Pa. via P. R. R. 9:30 A. M., June 23,1927, arriving at Pittsburg, Kansas, 3:00 P. M. June 24. The one-way fare from Pittsburgh, Pa. will be $35.04.

Denver, Colorado Springs and the wonders of the west always attract us, so arrangements are being made that those who would like to visit Denver and other places can use the summer excursion rate, and by paying $9.28 additional attend the Convention and then make the trip west. The summer excursion rate to Denver and Colorado Springs is $68.05. Rates to other western attractions will appear in the May Magazine.

MRS. W. P. WIEGERING

BOOKS

A STRAIGHT WAY TOWARD TOMORROW

is the new foreign mission study book for 1927-1928. The author, Mary Schauffler Platt, who gave us the delightful book "The Child in the Midst" several years ago has given us another valuable study.

The author "points the Straight Way toward the future through the child in all lands." The Safe way for the child is the Christian Way; the right starting point for the child is the Christian Home; books and pictures and schools train and develop and prepare the child for such service to others as shall lead up to the "Perfect Day" of World Wide Friendship.

This book is now on sale by the Literature Department.

EVERYLAND CHILDREN

"Tell me a story," is the constant plea of little children. If you want some charming stories for little ones from four to seven years of age, get "Everyland Children," I Just Like You, II Tao and Ume. 25c each, Literature Department.

THE STORY OF MISSIONS

By Edwin B. White

Cloth 75c, paper 50c. Presbyterian Board of Foreign Missions, U. S. A.

This little volume is a historical sketch of the missionary enterprise from the days of the apostles to the present time. A large part of the book deals with the "Winning of America" and sets forth the development of the Home Missionary work in this land, the propagation of the missionary enterprise and its present world-wide reach.

MATERIAL FOR LEADERS OF GIRLS

Paper 40c. Presbyterian Board of Christian Education, Philadelphia, Pa.

Leaders of Girls organizations will find in this little book a great variety of helpful suggestions. It deals with the Adviser, types of organization, program building, program material and mission study. It also contains a fine book list for intermediate girls, for seniors and for leaders of girls.

"Testing a Program" is well worth considering. Will the program I present:

1. Help the girls to know Jesus Christ better as Saviour, Lord and Friend?
2. Help the girls to be more loyal to Jesus Christ, in thought, word and deed?
3. Help the girls to an understanding of the people of other races and classes that will result in willing service and real friendship?
4. Help the girls to understand intelligently their place in the world and prepare to be their best?
5. Help the girls to a wise use of their time, money, talents and strength?

ADDRESSES FOR WOMEN WORKERS

By Mrs. George H. Morrison

George H. Doran Co., New York

As I turned through the pages of this volume, my eyes fell upon the name of Bessie Hogg. Was that our Bessie? Was that the daughter of Dr. John Hogg "A Master Builder on the Nile?" Was that the sister of Hope Hogg and Jessie and Rena? Was that the Bessie whom we met, oh many years ago in Mother Hogg's home in Edinburgh? I read on. Yes that was *our* Bessie. Bessie Hogg and another girl were attending a presbyterial missionary meeting. They were the only girls present. "That type of meeting" most girls thought "was just for old ladies who didn't mind being bored."

But something happened. A few weeks later the girls of the churches were called together, an organization was effected and not long after Bessie Hogg went as the first representative of the Girls Auxilliary of the United Free Church of Scotland, to India.

The story of this organization is but one chapter in the book. Part I contains Addresses to mothers, Part II gives Talks to young women and girls, Part III presents The motives for foreign missions, Part IV contains Addresses to foreign workers and Part V is made up of short addresses to children .

THE STEWARDSHIP PARTNERS DINNER

The new laymen's stewardship movement, "Stewardship Partners," held its first official gathering under the new name on Friday evening, March 4, in the central Y. M. C. A., Pittsburgh. At this meeting there were gathered over one hundred laymen and pastors for dinner and discussion concerning the new movement. The attendance was by special invitation, the pastor and one layman having been invited from each of the churches in Pittsburgh and vicinity. The gathering was, therefore, a fine representation of the United Presbyterian Church in this section. The purpose of the meeting was to acquaint the pastors and laymen with the plans under way for the organization of Stewardship Partners.

The presiding officer for the program following the dinner was Mr. Fred C. McMillan, a well known United Presbyterian layman and vice-president of the Monongahela National Bank. Mr. McMillan is president of the executive committee of Stewardship Partners for the Pittsburgh district. He introduced the program with a brief sketch of the history which has led up to the present stage of organization. The other speakers were J. M. McQuilkin, D.D., of the Carnegie church, Mr. Samuel A. Fulton, of the Fulton Company, Milwaukee, and James K. Quay, D.D., who has been called home from Egypt temporarily to serve as general secretary of the movement. All of *the speakers stressed the subject of stewardship and the necessity for the men of the United Presbyterian Church to express their stewardship in some such way as the women have been doing for so many years through their fine organization.*

Emphasis was laid upon the fact that Stewardship Partners is not to be a money raising movement, and that it is not in a position to solicit or to receive funds. It rather partakes of the nature of an educational course in details of the work of the kingdom within the United Presbyterian Church.

We welcome this new organization. We are sure that if it attains its goal that the whole church will have a revival. Every department of the church will feel a thrill of new life. Nothing could be more advantageous to our women's work than to have an awakening among the men of the church.

THE LAYMEN*

Edgar A. Guest

Leave it to the ministers and soon the Church will die
Leave it to the women-folk—the young will pass it by
For the Church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys,
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a godless atmosphere?

It's the Church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs,
But the minister can't do it, single-handed and alone,
For the laymen of the country are the Church's cornerstone.

When you see a church that's empty, though it's doors are opened wide,
It is not the church that's dying. It's the laymen who have died,
For it's not by song or sermon that the church's work is done.
It's the laymen of the country who for God must carry on.

*—This poem was written for a Laymen's meeting of another denomination.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

"YE ARE NOT YOUR OWN"

My Lord, the Owner, asks this life of mine,
His it shall be to use, and through it shine;
Christ purchased it, the price beyond all count,
Redeemed in agony on Calv'ry's mount.

All that I have my gracious Lord hath lent,
And in His service gladly shall be spent;
Take all I am and all that I may be,
My joy if thou be honored, Lord, through me.

My Lord hath need, He says, "Lift up thine eyes
The fields are white" on every side they rise;
Those for whom Jesus died stretch eager hands
His voice it is that calls from distant lands.

O that my feet may hasten to fulfill,
My hands be swift to do His holy will!
For all He died, who gave Himself for me;
Thine own bondservant, Lord, henceforth I'll be.

Selected.

THANK-OFFERING NIGHT, PITTSBURG, KANSAS

Our president has chosen Saturday night June 25 as Thank-Offering night of the annual convention. I wish all our readers could enjoy together this service. One important part of this program is the presentation of the amount of the Thank-Offering of each presbyterial. Each presbyterial choses one of its delegates to act in that service as its Thank-Offering Bearer. Please choose this person very soon and notify her and also send the name and address of the one chosen to your secretary, 905 Publication Building, Pittsburgh, Pa.

QUESTIONS FOR THE MONTHLY PROGRAM

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty."—Prov. 11:24.

First—For what are you thankful—

1. As a Christian woman?
2. As a member of a Christian home?
3. As a member of Christ's church?
4. As a citizen of a Christian nation?
5. As a daughter of the King?

"Heirs to the kingdom of Jesus the Lord.
Go tell the world of His love;
Publish the blessings that flow from His word,
Go tell the world of His love.
Love that has purchased redemption from sin,
Love that makes happy the spirit within.
Love that will help us our conquest to win,
Go tell the world of His love."

LIFE MEMBERS

I am sure you are all delighted with the list of new Life Members and Life Directors of the Women's General Missionary Society and together we say Welcome, Welcome.

That all names might be published very soon after issuing of the certificates we have given the most of this Department's space of the February, March and April numbers for this list. The list of names received during the 1926 Thank-Offering year is completed in this issue. Now is the time to interest others whose names are not on the Life Membership Roll.

These can be sent in at any time during this year and counted in your 1927 Thank-Offering. The names will be printed month by month during the year.

Is there a society that has all its members on the Life Membership roll? If so we would be delighted to have you send us the name of the society and how it was accomplished.

Life Members

605.—Mrs. J. H. Straight, Akron, Ohio. By her husband.
606. Mrs. Walter Coburn, E. Palestine, O. — By Mrs. Grier Quay.
607. Mrs. Hazel McDowell, Cleveland, O. By 2nd Cleveland Y. W. M. S.
608.— Mrs. W. L. Thomas, Akron, Ohio.
609.—Mrs. Robert L. Wymer, Youngstown, Ohio. By her husband.
610. Mrs. Laura Parker, Struthers, Ohio. By her daughter, Mrs. C. C. McHenry.
611. Ruth Roberts, Ezel, Kentucky. By Mrs. Ada E. Ellenberger, Youngstown, Ohio.
612. Lucelle Kidd, Youngstown, Ohio. By Dr. and Mrs. W. P. Wiegering.
613. Jane Ewing Buehrle, Youngstown, Ohio. By Grandmother.
614. Mrs. Etta L. Ewing, Youngstown, O. By daughter.
615.—Mrs. J. J. Armstrong, Youngstown, Ohio.
616.—Mrs. B. W. Stewart, Youngstown, Ohio. By her husband.
617. Mrs. Samuel Luce, Youngstown, O. — By Rev. and Mrs. John Heslip.
618. Mr. Fred S. Bunn. (In Memoriam). By wife and daughter.
619. Mrs. E. R. Still, (In Memoriam). By — her husband, E. R. Still.
620. Mrs. Rebecca Armstrong, (In memoriam). By Mrs. S. I. Armstrong.
621.—Mrs. Everett P. Morgan, Youngstown, Ohio. By her husband.
622.—Mrs. N. J. Bean, Youngstown, Ohio. By her husband.
623. Mrs. George Williams, Sr., Youngstown, O. By Mrs. J. H. Hallberg's S. S. Class.
624. Elva Bennett, New Concord, Ohio. By a friend.
625. Mrs. Jane Edie, (In Memoriam). By — her daughter, Katherine Edie.
626.—Mrs. D. N. George, Carrollton, O.
627.—Mrs. E. E. Shaw, Carrollton, Ohio.
628.—Margaret H. George, Carrollton, O.
629. Mrs. D. N. McLean, Wellsville, Ohio. By W. M. S. of Wellsville.
630. Mrs. John M. Kerr, Wellsville, Ohio. — By Mrs. L. G. Aughinbaugh.
631. Mrs. Robert R. Dever, Cleveland, Ohio. By W. M. S. of Wellsville.
632. Anna Moore, Wellsville, Ohio. By — Mr. and Mrs. R. R. Dever.
633. Mrs. Walter George, Carrollton, O. By a friend.
634. Mrs. Lydia B. Foddy, Salineville, O. — By her Mother, Mrs. Sara J. Gibson.
635. Mrs. Susanna McCullough, Salineville, Ohio. By her Mother, Mrs. Sara J. Gibson.
636. Mrs. W. J. McKnight, Chester, West Virginia. By W. M. S. of Chester.
637. Ida Simpson, Richmond, Ohio. By Mrs. Constance Hobson.
638. Mrs. E. E. Moore, Wellsville, Ohio. By a friend.
639. Mrs. Dora McCague, Wichita, Kansas. By her daughter, Miss Hazel — McCague.
640. Ella Johnson, Wichita, Kansas. By — Mrs. Emma Brook.
641.—Vida Wilson, St. Louis, Mo.
642.—Norma Corgan, St. Louis, Mo.
643. Mrs. Ora Miller, Hickory, Pa. By — Olive M. Hickman.
644. Sara Galbraith, Houston, Pa. By — Ruth Galbraith.
645.—Edna Little, Canonsburg, Pa.
646. Alma Witherspoon, (In Memoriam). My her sister, Clara.
647. Jeannette McCrory, Benha, Egypt. By Mrs. S. J. Glass of Robinson Church.
648.—Mrs. Belle Kistler, Greensburg, Pa.
649.—Mrs. Ada J. Lytle, Greensburg, Pa.
650.—Anna D. Milligan, Greensburg, Pa.

651. Mrs. Anna M. Moore, Greensburg, Pa.
652. Virginia Given, Braddock, Pa. By Miss Virginia Carothers.
653. Mrs. Margaret Haney, Braddock, Pa. By her family.
654. Mrs. Edgar A. Thomas, Elizabeth, Pa. By her Mother.
655. Sarah C. Van Kirk, Elizabeth, Pa. In memory of her Mother and Father.
656. Mrs. Mary J. Nevin, (In Memoriam). By her son, James M. Nevin, Elizabeth, Pa.
657. Mrs. Mary K. Malone, (In Memoriam). By members of her family.
658. Mrs. Marion Morrison Campbell, Brownsville, Pa. By the Nevin sisters.
659. Mrs. Ruth Yourd, Unity, Pa. By the W. M. S. of Unity, Pa.
660. Hazel J. Stephens, (In Memoriam). By Y. W. M. S., of Leechburg, Pa.
661. Dorothy Miller, (In Memoriam). By Y. W. M. S. Leechburg, Pa.
662. Mrs. Milton Laney, Indiana, Pa.
663. Mrs. J. B. Lytle, Indiana, Pa.
664. Mrs. Herbert C. Watt, Indiana, Pa.
665. Helen Rankin, Detroit, Mich. By Mrs. Elsie McCullough.
666. Rev. H. D. W. Garrett, Detroit, Mich. By Mr. and Mrs. A. J. Watts.
667. Mrs. Raymond Linn, Detroit, Mich. By Mrs. James Warren.
668. Mrs. William Ranney, Detroit, Mich. By the Society.
669. Mrs. George Laird, Detroit, Mich. By the Society.
670. Mrs. Earl Groves, Birmingham, Michigan. By Mrs. Robert Groves and daughter.
671. Mrs. Harry Rhine, Royal Oak, Michigan. By Mr. and Mrs. Earl Groves.
672. Mrs. Harry Taylor, Royal Oak, Michigan. By Minnie G. Parker.
673. Mrs. George McClellan, Royal Oak, Michigan. By the Society.
674. Lizzie J. Todd, (In Memoriam).
675. Mrs. H. Evans, Birmingham, Michigan. By Mrs. H. Parks.
676. Mrs. Wm. H. Wilson, Detroit, Mich. By a friend.
677. Mrs. W. J. Wilson, Detroit, Mich. By a friend.
678. Mrs. D. L. Wilson, Detroit, Michigan. By a friend.
679. Mattie Hutton, Ypsilanti, Michigan. By a friend.
680. Mrs. William Whiteman, Biggsville, Ill. By her husband, Mr. Wm. Whiteman.
681. Mrs. Glen Rankin, Biggsville, Ill. By her aunt, Mrs. H. O. Garrity.
682. Mrs. Malindy McLane, Kirkwood, Ill. By Kirkwood, W. M. S.
683. Mrs. Dora F. Jackman, Milroy, Indiana. By Mrs. Mary P. Kyle.
684. Mrs. Jennie Graham Caldwell, Monmouth, Ill. By Alice Winbigler, in memory of her sister, Julia Winbigler.
685. Mrs. Mary Tait Ferguson, Monmouth, Ill. By her husband, Mr. Wm. Ferguson.
686. Ida Ruth Sandy, Stronghurst, Ill. By Stronghurst Martha Mission Circle.
687. Mrs. J. H. McMillan, Monmouth, Illnois. By Monmouth Presbyterial.
688. Mrs. T. C. Jackson, Apollo, Pa. By Mr. and Mrs. C. G. Jackson.
689. Mrs. A. C. Mercer, Dayton, Pa. By Mrs. S. P. Butler.
690. Mrs. Harry Ambrose, Vandergrift, Pa. By parents, brother and sister.
691. Mrs. W. A. Shryock, Freeport, Pa. By her husband.
692. Mrs. Maggie Drake, Freeport, Pa. By Miss Carrie McIntyre.
693. Mrs. Samuel Call, Freeport, Pa. By her Husband.
694. Margaret Swank, New Kensington, Pa.
695. Eleanor McElroy, Parnassus, Pa.
696. Margaret E. Hill, Parnassus, Pa.
697. Mrs. Edith Wallace, Parnassus, Pa.
698. Mrs. Ida M. Kline, New Kensington, Pa. By Mr. and Mrs. W. M. Kline.
699. Sarah L. Detweiler, New Kensington, Pa. By Mrs. W. L. Hankey.
700. Mrs. I. H. Bonner, Camden, Alabama.
701. Mrs. Frank Kalina, East Liverpool, Ohio. By Mrs. Nancy Rankin.
702. Mrs. E. B. Weigle, Beaver, Pa.

703. Mrs. James G. Frew, New Brighton, Pa. By Mrs. Robert Garvin.
704. Mr. Merl McDowell, Frenchburg, Ky. By a friend.
705. Mrs. Vera Plummer, Beaver Falls, Pa. By Beaver Falls Y. W. M. S.
706. Mrs. George R. Krupp, New Castle, Pa. By friends.
707. Mrs. Wm Leslie, New Castle, Pa. By friends.
708. Mrs. Anna Genevra Patton Stephenson, (In Memoriam). By her Mother, Mrs. W. E. Patton.
709. Jean McMillen, New Castle, Pa. By Y. L. M. S. of 1st New Castle.
710. A. Credelia Paisley, (In Memoriam). By Y. L. M. S. of 1st New Castle.
711. Mrs. Eunice A. Smith, New Castle, Pa.
712. Mrs. Pearl E. Lortz, New Castle, Pa.
713. Mrs. Clarence White, Ellwood City, Pa. By Wurtemburg, W. M. S.
714. Mrs. J. H. Newton, Ellwood City, Pa. By her husband and son.
715. Mr. and Mrs. Arthur E. Alford, (In Memoriam). By their daughter, Mrs. Ruth E. Gross.
716. Mrs. Wm. McDevitte, Portersville, Pa. By Elizabeth McClymonds Bible Class of Oak Grove S. S.
717. Mrs. A. P. Gibson, Portersville, Pa. In memory of Mrs. Mary Messhamer, By W. M. S. of Oak Grove.
718. Mrs. L. M. Douthett, Beaver Falls, Pa. By her son, O. R. Douthett.
719. Jean M. Fisher, Portersville, Pa. By Y. W. M. S. of Oak Grove.
720. Mrs. Clarence E. Kennedy, New Brighton, Pa. By her husband.
721. Mrs. H. J. McLaren, New Brighton, Pa. By her husband.
722. Mrs. Laura Badger, New Castle, Pa. By her husband, Mr. David S. Badger.
723. Mrs. Roy M. Jamison, New Castle, Pa. By Ladies Association of 1st New Castle.
724. Eleanor Schoener, Bellevue, Pa.
725. Mrs. D. R. Acheson, Monmouth, Illnois. By Henderson W. M. S.
726. Mr. James H. Barron, Johnstown, Pa. By his wife, Mrs. J. H. Barron.
727. Anna Vesta Mabon, New Florence, Pa. By her brother and his wife, Mr. and Mrs. Hugh M. Mabon.
728. Mrs. Martin, Chicago, Ill.
729. Mrs. M. L. Brown, Chicago, Ill.
730. Mrs. Duncan Anderson, Chicago, Ill.
731. Mrs. Wm. Tennant, Chicago, Ill.
732. Mrs. Harry Coppess, Chicago, Ill.
733. Mrs. Duncan MacLennan, Chicago, Ill.
734. Miss Moore, Chicago, Ill.
735. Mrs. Agnew Gillespie, Cleveland, Ohio. By Miss Myrtle Gillespie.
736. Mrs. Joseph T. Carey, East Liverpool, Ohio. By her husband.

CORRECTION

554. Jane Scott, Four Mile, Pa., in memory of her sister, Marion B. Scott, by her sister, Mrs. Mary Scott McCreary, Aspinwall, Pa.

Beginning February 1, 1927
Ending March 1, 1927

1. Mrs. Rebecca Anderson (In Memoriam). By her son, Rev. I. D. Anderson.
2. Mrs. George McCausland, Steubenville, Ohio. By Richmond, Ohio W. M. S.
3. Mrs. Charles McCleery, Steubenville, Ohio. By her husband.
4. Mrs. James Andrews, Steubenville, Ohio. By her daughter, Miss Lyda Andrews.

MAGAZINE SHOWER

The Magazine Shower is always a feature of the annual Convention of the W. G. M. S.

It is none too soon to begin to plan for this. We hope every Literature Secretary in the Church will make a special effort to secure some new subscriptions for the Shower.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Ky., Miss Margaret Beveridge; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign —Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

THE BANNER CONTEST

Did you send in your credits to your secretary of Young Women? Perhaps you were not *perfect* so sent no report at all. You will read this note *before* the annual report is completed. If you *did not* send in the "10 Points" slip, to your Y. W. secretary, send her a copy of your credits *now* and forward the *original slip* to the General Secretary. Find her address at the head of the Y. W. Department.

Y. W. SPECIAL

Did your society send its allotment to the Y. W. Special fund? We need a little more than was received last year in order to pay Miss Mary Coie's salary in *full*. We merely began to assume this salary last year by crediting to it the balance after our previous specials had been met. The March 1 report of the treasurer, Mrs. J. B. Hill, showed a small increase over last year at this time.

PROGRAMS

Please send a copy of your missionary society program to the editor of this department.

NEW YOUNG WOMEN'S SOCIETIES

Allegheny Presbyterial presents two new societies to the W. G. M. S. —Mars Mission Circle with thirteen charter members, Mrs. Jane McGimsey Yahn, superintendent, and Fifth Allegheny Y. W. M. S., eleven members. The Mission Circle of Mars was organized November 19, 1926 and presented its Thank-Offering soon afterwards. It also sent a Christmas gift of a crate of oranges to the United Presbyterian Orphans' Home in North Side, Pittsburgh and packed a barrel for a mountain station. Good work for a month old society!

Big Spring has added another society to its list, York, Pa., Y. W. M. S. Reference has been made on the Methods page to its program. Its president is Mrs. Leland J. Wells, 1038 W. Market St., York, Pa.

Arkansas Valley Presbyterial has a new society at Stafford, Kansas. Miss Mary Knox is the president. Monongahela has one more society, the Queen Esther Circle of the 4th Pittsburgh. There are 15 members. Miss Josephine Fulton of 5445 Rosetta St., Pittsburgh, is the president.

SPORTSMANSHIP

This is "playing the game" well. Did you do so this past year? Or, are you conscious of many almost presumptuous lapses? A new year begins with this month. If you have been lazy or indifferent, now is the time to make a new start. If you have had a grievance against any fellow member or the society as a whole, it will be well to forget it. If you have allowed your missionary society dates to be carelessly crowded out, start off with a clean slate and keep it clean. If you have been in a rut, now is a good time to pull out

on a good road. If you did not follow the leader well last year, you have opportunity to show a willing spirit. If you have been a growler, it is high time to become a booster. If you have been neglectful, no need to be so another year. It is the part of good sportsmanship to stand by any organization to which you have subscribed your name if that organization be worthy of your support. What intelligent Christian would call the missionary society unworthy?

Perhaps you were president or committee chairman last year. Some one else is in the place now. Of course you will not "sit down" awaiting the outcome of her incumbency but will be busy helping make the year a success. This is sportsmanship. There is no place for jealousy in such a spirit. Some of the plans proposed for the ensuing year may differ radically from those of the previous year. They are new as to method. That's all. Anyway, many roads may lead to the same destination. We are told that there are some thousands of ways for reaching the correct answer to some problems in mathematics. A very reliable person made this statement so it must be correct. This person was also capable of doing hard problems which adds weight to the declaration.

Sometimes we feel that the work asked of us or the way it is supposed to be done harks back to kindergarten or first grade days! It all seems so childish for grown-ups! There are those who see no good in such a thing as a "10 points Banner" contest. Others refuse to use the "Standard of Efficiency." Still others see no reason for a printed Prayer Cycle for use by individuals and societies. Too much routine! Too ritualistic! Well, the General Convention has ratified all of these. Some people saw real worth in them—Why not be real sports and conform to the general plan. None of these can hurt a society or an individual and someone even in your group may be helped.

There are those who shy away from from a system of printed programs. They say they are not workable. They are at least suggestive. You can build on some of the ideas put forth. You do not need to use them just as printed if you prefer another way. But give them credit for being usable anyway and easily adaptable to your own society needs.

There *may* be a place for *insurgents* among our state and national lawmakers—sometimes we doubt it—but surely not within the pale of a voluntary organization such as the missionary society.

True sportsmanship will never lead anyone into wrong doing. It will, however, make for a loyal, cooperative, consecrated band of Christian missionary young women.

Methods

If you read the Young Women's pages last month, you noticed that sample copies of programs of all Women and Young Women's societies and Circles are desired, these to be placed in the Board rooms for use of societies. The stipulations you will find in the March Magazine. Please read carefully.

The W. M. S. of 1st Butler sent a copy of its year book. You will find the first page of special announcements. The time of meetings, unusual days, etc. are referred to. A "recognition service" heads the first program of the year. (A service for induction of officers may be secured from the Literature Department, 904 Publication Bldg., Pittsburgh, Pa. Why not make this induction impressive?). The December meeting has two distinct features,—a tureen din-

ner and Christmas donations. The closing quotation is worthy of repetition:—

"BE STRONG"

"We are not here to play, to dream, to drift
We have hard work to do and loads to lift
Shun not the struggle; face it. 'Tis God's gift."

Mrs. C. C. Braham, Butler, Pa. is chairman of the program committee. She will no doubt be glad to answer any questions you may ask.

Ist Grove City "King's Daughters' W. M. S. (it began as a King's Daughter Society years ago and carried its name with it) has sent in its program. The couplet at the beginning of its program is hlepful:—

"We praise him for all that is past
And trust Him for all that's to come."

A patriotic program features one month. Roll call is answered by Bible verses, answers to prayer, Psalm prayer verses, promises attached to prayer. Again it is names of Home missionaries the missionary societies support, or Foreign missionaries or Native Christians or news items from the fields.

The husbands are not neglected, being guests at a meeting and the picnic includes the family. Find a little later a description in more or less detail of the February meeting. Mrs. R. E. English of Grove City, Pa. will be glad to give information where needed.

York, Pa. organized a society (Young Women's) only last October. It has already sent in a copy of its initial program. The society has been spending its first months getting acquainted with our mission fields at home and abroad, and in quite a detailed fashion. The Magazine is not ignored, but is reviewed or reported nearly every month. Letters from missionaries find a place. A special feature is a "reciprocity meeting." The missionary societies of other denominations are to be the guests. A representative from each visiting society is to furnish some news from her own particular church fields. Such a meeting should forward community and church fellowship—Write Mrs. Paul Stewart, 720 W. Poplar St., York, Pa., if you wish further notes on this program.

Only a few items from each program are laid before you. In case you would see the programs for yourself, read in the March Magazine how you may secure the loan for a limited period. Please send a copy of your program whether you belong to the W. M. S. or the Y. W. M. S. to the editor of the Young Women's Department. Send it now.

A neat, blue-printed folder tied with red ribbon came to hand. The imprint on the cover was "King's Daughters of the First Church, Erie, Pa." On the first page run these lines:

"My Mission is a sweet one I claim
For children's eyes brighten at hearing my name."

The next page reveals the purpose of the booklet. "Candy Roll" heads the page. "Butter Scotch" follows and the last of the twenty recipes is "Apple Taffy." Whether the society is dispensing the "way to sweetness" free of charge or is filling its contingent treasury there was no way to tell as no note accompanied the booklet. If you wish to have fuller information, write Miss Annie M. King, 124 Second St., Erie, Pa.

The First Grove City King's Daughters W. M. S. at its February meeting enjoyed a "Feast of Months." All the women whose birthdays came in January met together appointing a chairman and arranging a menu and stunt. They also invited eligible members whose birthdays came in January. Each month of the year did the same. The result was a very enjoyable affair in the church dining room. Twelve tables, each decorated appropriately to represent its month, represented a

most novel and interesting sight. Our Sabbath School Superintendent represented Father Time and called the roll of months. He and our pastor were the only men favored with an invitation. There were eighty present and the entertainment was provided by each month responding in an appropriate stunt when Father Time called its name. This was simply a social affair and each table bore the expense of its own menu decorations, etc.

We also took advantage of this occasion to introduce our capsule Ladies. There were many surprises. If one organization is too small to have such a gathering, two or more might join in having the Feast of Months. I assure you that all will have a most enjoyable evening.

— MRS. R. E. ENGLISH

Another program passed in is that of the W. M. S. of Avalon, Pa. Next September it is to have a "Women's Missionary Magazine Birthday Party." That sounds interesting does it not? Should you wish to incorporate such a feature in your program you might correspond with Mrs. O. H. Milligan, 805 Taylor, Ave., Avalon, Pa. to know somewhat of their plan.

Do you have trouble getting your women and young women together? Some have solved the difficulty.—Ed.

Mrs. W. B. McCrory of Ainsworth, Iowa, tells how they solve the problems of "distance" and black mud," and the fact that it is a community of farms.

"Almost all the women in our congregation belong to one of our four missionary societies. They are interested in every good work but are limited because of being farm women and living in muddy, unpaved Iowa. By the way, they don't need sympathy, they just need to be understood.

The same thing applies to the young women since we have what we call missionary day when all the groups meet at the same time. Even the session meets, too. I think it is a great sign of loyalty when at least once a month the farmers set aside their work and lend themselves to church privileges in this way.

There is one other item. Our girls of high school age do not meet once a month for twelve consecutive months. They are busy farm girls and nearly all go to school in hacks which run on schedule and prevent meetings during the week without great inconvenience to themselves. They meet once in two months during the short days of the year and then meet every two weeks in summer time. They save up the Missionary Magazine and of course use it. They meet more than twelve times a year."

"Any woman who will undertake to help a group of girls and be their leader may do excellent service. A leader does not need to know all about girls or the program but she does need to be willing to give time and study to the work. Most important of all is efficient living. Girls and adults must love and respect leaders if the best results are to be obtained."

—*Material for Leaders of Girls*

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

We gratefully report that the prayers on behalf of our beloved Miss Ewing seem to have been answered, as the latest letter we had stated that her temperature and pulse were both normal.

Although we have only two nurses, Miss Ewing and Miss Beatty in the hospital, there was a lady living in Addis Ababa, one connected with the British and Foreign Bible Society, who was a graduate nurse and very kindly offered her help. She took care of Miss Ewing during the day and Mrs. Pollock, the wife of the doctor in charge, took care of her from 7 p. m. to 8 a. m. Miss Beatty, acting as Superintendent of the Hospital, had charge of all the hospital work, helping with operating, overseeing the cooking, etc., so that she was not available to take care of Miss Ewing. In addition to these, another lady, connected with the British Legation, found a man who had a small ice machine and saw to it that ice was furnished every day as long as it was needed. Thus the Lord raises up helpers in every time of emergency. We are deeply grateful to these two ladies.

The Board has authorized a letter to be sent to Miss Ewing telling her to come home as soon as she is able to travel. It will undoubtedly take some time, but she must not wait for the end of her term, but come home as soon as possible to regain strength.

The Hospital is still crowded to capacity. We are all delighted to know that at the request of the Board of Foreign Missions the Egyptian Mission has consented to allow Dr. H. L. Finley, of Assiut Hospital, to go to the George Memorial Hospital in Addis Ababa for at least one year. Dr. Finley is an experienced physician and surgeon and a deeply consecrated man. We are grateful to the Lord, the Egyptian Mission, the Foreign Board and Dr. Finley for thus willingly helping us out of a dilemma. The doctor who has been assisting Dr. Pollock leaves about the first of May, and Dr. Finley expects to be there then.

One of the wells, upon which we depended for water for the hospital, during the rainy season became useless because the walls all fell in, in such fashion that it had to be abandoned and a new one dug. Mr. Russell reports satisfactory progress being made. We would be glad to be able to pipe water from a fine spring at the top of the hill, some distance from the hospital, but finances prohibit that at present.

The health of all the missionaries in Abyssinia, except Miss Ewing, as far as we know is good. Miss McKibben is on her way back from Assiut, Egypt, and Mr. and Mrs. Wilson have already returned to Gorei.

We regret to report that Miss Kathryn MacKenzie, who had served in the Sudan so acceptably, has been obliged to resign on account of a complete nervous breakdown. During her first term she had excellent health, but broke down less than a year and a half after her return from furlough. She left the Sudan in May, 1926, but decided, after a conference in Philadelphia with a committee of the Fifth Church, which had been paying her salary, that she would have a better chance for complete recovery if she gave up missionary responsibility altogether. By this action the Sudan loses a very badly needed worker, as Miss MacKenzie had charge of the Bible Women's work in Khartum North. We hope that all interested will remember her in prayer that her health may be speedily and quickly restored.

The furniture equipment of the kindergarten department of the

Mary Clokey Porter Girls' Boarding School at Tanta has been shipped and will be well on the way to its destination by the time this report is read.

It has been decided to return after furlough the six young ladies of Egypt who will complete their first term this spring. This action is taken by the Board after the sealed ballots from the Association have been received and counted.

The ten thousand dollars asked for by the Egyptian Mission for the purchase of land in Beni Suef, upon which to erect a community center, has been forwarded.

A recent letter from Miss Ruth Work states that her foot is getting along nicely, for which we are all very thankful.

As far as known, the health of all our workers is good.

We reported last month that Dr. White and Miss Cash had arrived safely in India. Dr. White received a well deserved, royal welcome. We copy the following brief report from the "Sialkot Mission News Notes," which is printed monthly:

"I reached Sialkot December thirty-first. Mr. Matthews was there and drove me out to Pasrur. He drove me in to take the train just two years ago today. As I was held for a tea party at the Memorial Hospital, it was late when we left Sialkot and being a victim to night blindness I did not see how near we were to Pasrur until he turned off the road. In a little time we were surrounded by a crowd of Christians shooting off fire works and singing "Rabb Khuda wand Badshah hai" and they proceeded to run ahead of us singing and setting off fire works. When we reached the road running into the hospital Mr. Matthews dismissed them asking them to return home. It was well he did, for when we drove up to the gate we were met by a solid mass of men extending from the road to the elevation toward the hospital and from there to the ward doors, filling the windows; and around the hospital to the bungalow gate, a mass of women representing every religion in the city.

"I was so astonished I sat dumb until Mr. Matthews asked if I would get down there or if he should drive around to the bungalow. This brought me to my senses and I at once left the motor and received the greetings. The next day I received another welcome from the Christians and the missionaries on our own grounds and Tuesday a dinner by the other members of the Pasrur family, the school and district missionaries. In both cases this included a good-bye to Miss Dickson.

"Wednesday of next week I expect to give a dinner to the members of our family and guests as a good-bye to Miss Dickson. She surely has done well here for the White Memorial Hospital. I am very sorry not to be able to keep her on but a nurse is imperative.

"Every one asks if I am quite well. During my furlough I was twice a guest at Clifton Springs. The doctors there made all kinds of tests and diagnoses, so that I am fully aware of my physical condition. I notified the Board of the doctors' diagnosis and they offered to extend my leave but I replied that as it was an incurable disease I preferred the harness rather than to sit down to wait death, and that India was as near heaven as America and some thought a little nearer.

"I want to thank every one for the letters of welcome. I hear that some were sent which I have not received.

"With every good wish for the year,

(Signed) MARIA WHITE

Dr. Hunsberger and Dr. Simpson were journeying together on horse back when in some unaccountable way Dr. Hunsberger was thrown from her horse and broke her right arm. She went at once to competent

physicians, had it X-rayed and set and we are glad to report that she is getting along nicely. While this accident interfered with surgical work, she was not off duty a day, as she could make diagnoses and prescribe treatments of all kinds, even though her arm was in a sling. We are very grateful that the accident was no worse.

The Memorial Hospital in Sialkot is the oldest hospital building in our Mission. It has frequently suffered much from floods. The flood last year, being unusually high, injured walls, foundations, etc., in such fashion that quite a good deal of money had to be expended to make the absolutely necessary repairs. Like all other cities, Sialkot has been growing during the years since its erection and it is now located in quite a thickly populated part of the town. The Mission has for a long time been planning to change the location, so there might be acres of land surrounding the hospital and dispensary. Several months ago a committee did find a location not very far out of the boundaries of Sialkot, which they consider the very property for hospital work. It contained eight acres. We asked them if it was ever flooded, and the report came back, "Always high and dry." It is not very far from the railway and will be easy of access to patients in the city and those coming from without. The estimated price is twenty-three thousand dollars. As we had no money with which to buy this land, the Mission decided to avail itself of the permission that was originally granted by the Assembly concerning New World money (namely that if at any time work developed that seemed more urgent than contemplated in the survey, the Mission could transfer the money from one object to another. The mission therefore decided to give up the building of three bungalows and thereby release New World money that could be used for the purchase of this land. This will involve, of course, the selling of the old location, and that cannot be done until the new buildings are erected, otherwise hospital work would be at a standstill altogether. We have not received plans and we have no idea what the new buildings would cost, neither have we any idea of the price that can be obtained for the present location. Several years ago the Mission thought it could be sold for one hundred thousand dollars, thereby making it possible to have the new location and buildings without asking for any money from America. The rate of exchange in India is now very poor. For that and other reasons the price of real estate has somewhat depreciated. At present writing we can give no information at all about the matter, except it has been decided to buy this land and the Board has concurred.

Mrs. Mary Samuels was educated in our mission schools and early converted to Christianity. Her husband was Prof. Samuels of the Gordon College in Rawalpindi. After several happy years of married life, he was called to his reward, leaving his widow with one son. She is a wonderful worker and has a splendid knowledge of the English language and of the Bible and is highly respected and esteemed by all who know her. Through the generosity of Mr. and Mrs. Harvey Borton it has been made possible for her to make a visit to America, they having sent to our Treasurer the necessary money for her travel. The Mission has agreed to excuse her from service. She will travel with some of our missionary parties, expecting to arrive in America about the first of May. She is to have an important part in the program of our convention in Pittsburg, Kansas and will return with the missionary party which sails to India in September. Any congregational or presbyterial societies that desire to have Mrs. Samuels address them, will please write to the

Foreign Secretary of the Women's Board at once. She will go, immediately upon arrival, to the residence of Mr. and Mrs. Borton and rest for two or three weeks, so that from the middle of May until about the twenty-second of June she might be available. Pray that her coming to America will be accompanied by the Power of the Spirit, so that a greater zeal for Christ and His work in India and in this country may result.

Quite a number of our missionaries are in Bible Schools, taking post-graduate courses. In the Moody Bible Institute in Chicago are the Misses Mary Martin, Lillian McConnell, Helen Artman and Georgia Wengert. In the Biblical Seminary in New York are the Misses Blanche Soule, Anna Crisswell, and Kathryn Beattie. This shows the keen desire our missionaries have to know more of the Word of God and to learn how to handle it most skilfully in their work for the upbuilding of the Kingdom.

As the readers of the Magazine know, our beloved Dr. Carrie Buchanan has been in Long Beach California for several months. You will be sorry to learn that she has had a relapse. We received this information through a letter written by her sister, Mrs. Ruth Buchanan Giffen, who, with the other sister, Mrs. Crooks, and Dr. Carrie Buchanan are all together in the home of Miss Sill, who was for so long a time connected with Tanta Hospital. Dr. Buchanan is receiving the best of loving care and medical attention and nursing, and we are all praying that her health may soon be fully restored.

A letter received from Miss Nellie C. Smith, also of Egypt, who has been home on furlough for some time, reports the "going home" of her beloved Mother. She had remained in this country over furlough period to take care of her Mother, who was in poor health. We ask for the sympathetic prayers of the readers for our dear Miss Smith in this sad bereavement.

We have lost another friend lately in the death of Mrs. Jennie Quay, the Mother of Dr. James K. Quay and the sister of Mr. W. S. George of East Palestine, Ohio. Pneumonia proved fatal after a week's illness. She had the comfort and joy of having both her sons with her at the time of her coronation. Her loss will be deeply felt by her congregation and Presbyterial.

Pray for the Divine wisdom to be given to Boards as they have to consider the estimates of foreign work for the ensuing year. We have been notifying the missionaries in our four different countries that no increases will be granted, until we knew whether receipts from natural sources would support the additional work and the additional institutions and missionaries brought about by the New World Movement.

Pray that Divine wisdom may also be granted as we consider applicants for missionary service. So far the Women's Board has elected just one who plans to go to India in the autumn, if the Lord will.

Pray for an increased number of tithe payers and family altars in our Church.

Pray that the membership of the missionary societies, Junior and Senior, may be augmented, so that more will be eager to read the Magazine and increased contributions will be paid into our treasury.

Thank the Lord for answered prayers in the conversion of souls, restoration to health of those who are ill, and comforting and sustaining grace to those who are in sorrow.

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

Jubilee Hospital reports a busy month with seven operations, three major and four minor. Among the patients there were three young men who had a serious accident. They were driving a car when it was struck by an express and was torn to pieces. It was a miracle that the boys were not all killed outright. They were brought to the hospital and while one never regained consciousness, the two others responded to the treatment and were able to go home.

A baby boy of fourteen months fell and broke his thigh. This bone was set and the little fellow had to lie on his back for four weeks with the foot strapped to a rod above. For the most part he was a model patient—more patient than many older people would have been under the same circumstances. He was discharged to his home and the limb seems to work perfectly. He was missed by all the nurses, who had become much attached to him.

One of the nurses has been caring for the mother of one of the teachers at Kittrell College for three weeks. The nurses are always in demand and good reports follow their work, when they return from a case.

There were 25 cared for during the month, 6 remaining over from the previous month and 19 admitted. When we think that all these sufferers would have been without hospital care if it had not been for Jubilee, we realize that our "house of healing" has a very definite and responsible mission.

The girls in the sewing department at Henderson who live out of town have won the banner for faithfulness this month, in spite of the stormy foggy mornings. It meant some hustling and courage to be in their places for the 8 o'clock period. The work has been creditable and as the mid year examinations come this month, they will reveal the progress made. Two new Singer sewing machines in the sewing room at Thyne Institute, Chase City, have gladdened the hearts of both teachers and pupils. The girls have gone about their work with greater energy and four of them are now engaged in making dresses. Some new equipment was added to the domestic science department at Knoxville and Miss Rutherford writes "In honor of the new equipment a 'Kitchen Party' was arranged with unique invitations. Food and food requirements was the central idea. The classes prepared and served refreshments in the kitchen where our new utensils could be seen. The guests were appreciative and the party quite a departure from the usual social." From the instructor's stand point the new equipment will help to carry out the courses that meet a great need in the lives of the students, courses that have stood the test in some of the larger universities of Wisconsin and Iowa.

Millers Ferry reports the illness of several of the teachers and students during the bad winter months. These have all recovered through the care they received in the Robinson Memorial Hospital. There have been calls from Camden for our nurses. The sewing department has been materially helped by the remnants sent in by friends. The girls in the domestic science classes have cooked a variety of articles—drop biscuits, cream pie, pineapple fritters, rarebit, etc. The Senior girls are ready to begin work on their graduating dresses; each senior makes the dress she wears on Commencement day.

Both Mr. Wade and Mr. Bennett of Prairie have been ill. We pray they may be in their usual health when this report is printed.

Mr. Wade reports every seat oc-

cupied in the chapel. In his last letter he reported seven "grownups" had joined the church. During February twelve more adults joined, which is quite encouraging, as some of these are ones he has been trying to reach ever since he has been there.

Mr. McKeldin, Riceville, reports the receipt of several packages of clothing which has been much needed. Some of the people are extremely poor. They are not lazy but the town is too small to give proper employment. Some go North to large cities seeking employment while others stay home and simply exist. These are the ones who are benefitted by the second hand clothing. The school work is progressing and some of the women have organized into a "School Improvement Club" with a view towards repairs and necessary improvement.

As we read some of these reports our hearts are touched by the gratitude of the people for small favors, the desire to help in their feeble way, and their courage in the face of conditions. Will you not pray for each of our eleven station and their workers. As you pray we hope you may have a clearer vision of the need and a greater love for these darker skinned brothers and sisters.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The chairman of the Junior Exhibit Committee for the Pittsburg, Kansas Convention, is Mrs. R. C. Cockerill, 102 N. Walnut St., Pittsburg, Kansas. All packages for the Exhibit should be sent in time to reach her not later than Monday, June 20. The same kind of articles sent in other years will be gladly welcomed. Dolls of all sorts, quilts and quilt patches, pencils, balls, sewing bags, cards, etc. We are glad to receive the small picture cards given out at Sabbath Schools. These are used by our missionaries in street Sabbath Schools and are eagerly received. Please do not send any scrap books to the Exhibit. Every article should be plainly marked with the name and address of the society which has sent it. This will be a great help to the Exhibit Committee and also to the missionary who re-receives your gifts. The Monmouth Exhibit was a very fine one. Plan to help us make the one at Pittsburg just as good.

We are glad to report the re-organization of the Junior societies at Hill Top, Arkansas, Tarkio, Missouri and Schenectady, New York. Good attendance and enthusiasm are reported. They have our best wishes.

This is the first month of the new year 1927-1928. Plan for a larger and better Junior program in your church this year. Splendid new Mission Study books and excellent helps for the same have been prepared. Watch the Literature Department's page for notice of books and helps for the Junior leaders. Keep the Junior work before the members of the other societies and secure their help and co-operation. Any new ideas or suggestions will be gladly received by the Secretary and printed in this Department.

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

At this time of the year, when elections bring into office new Temperance and Reform Secretaries in both the Presbyterials and local societies, the following may give a few ideas to those who ask, "What am I supposed to do in this office?"

"This department is largely educational and exists for the purpose of bringing to the intelligent conception of the Women, Young Women, and Juniors, and others through them, the real conditions of the reform questions in this country." Therefore secretaries need to stress by programs and distribution of literature the cause of Prohibition, Sabbath observance, the evil of tobacco, the meance of Mormonism, the right use of the ballot, and the social reforms needed in American life, especially for young people.

"What can I do as Presbyterial Temperance and Reform Secretary?" Have a table of literature at your Presbyterial and stress the use and distribution by local secretaries. Use your time on the program for information—suggest a plan for a program; give some of your own ideas or use a short play. Some secretaries have the evening session of the Presbyterial with a rousing program. Urge the appointment of Temperance and Reform Secretaries in all Women's and Young Women's Societies.

Write the secretaries a letter in the beginning of the year outlining the points to be reported on later.

If you have a Presbyterial Bulletin, contribute items and latest information.

Let the General Secretary know your ideas and plans so that they may be passed on to other societies. *What Can I Do,* as Temperance and Reform Secretary of a local Society?" Have at least one Temperance and Reform meeting during the year including either a speaker, a play, original talks on the subjects to be stressed (mentioned above), or based upon material found in leaflets.

At every possible meeting, give items of information; pass them out to be read, or give in answer to Roll Call. The Temperance and Reform page in this Magazine will help you.

It would be a splendid plan to have a joint meeting of all the Missionary Societies in your church. The play *What Can I Do* will give parts to all.

In your meetings which precede the primary and fall elections emphasize the right use of the ballot, and give information about local candidates.

Give a brief synopsis of a leaflet to arouse interest. Distribute leaflets, asking the members to read and then pass on. Place literature on church bulletin boards.

Let your Presbyterial Secretary know of the plans you have tried and the ideas you have in mind so that they may be brought to the attention of other societies, and write her for any additional information as to plans and programs.

ON FURLOUGH

By Catherine Culnan

You think them here, but they are far away.
Their spirits walk dim trails, or desert sands;
Their hands reach back to touch the trusting hands
Of those who looked to them to point The Way.

You think them here? Oh, then you do not know
The challenge, and the burning inner fire
That turns them back—to labor with desire
For Him who said not only "Come," but "Go!"

—Women and Missions

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

HOME

The theme for home mission study for the year 1927—1928 is "The Essential Missionary Character of Christianity." The title of the text book is:—

"The Adventure of the Church." Price, cloth, $1.00; paper, 60c.

The Junior text book is:—

"The Upward Climb." In cloth only, 75c.

A primary book for children from 6-8 years is:—

"Indian Playmates of Navajo Land." In cloth only, 75c.

The author of the adult book is Manuel McCrae Cavert. The Junior text book is written by Sara Estelle Haskin. It is the first book in a new cycle of three books, following the plan of the "Better American" series. "Indian Playmates" is also the first book in a series of three books to be printed in the next three years.

The above home text books are not yet off the press, so we are not able in this issue to give the chapter headings, but we will have the books for sale with the regular helps as soon as they are available.

FOREIGN

The text book for foreign study courses for adult classes is:—

"A Straight Way Toward Tomorrow." Cloth, 75c.; paper 50c.

It is written by Mrs. Mary Schauffler Platt, the author of "The Child in the Midst." The chapter headings are:—

I. A Safe Way for the Children: Child Welfare.
II. The Starting Point: The Christian Home.
III. The Broader Outlook: Books and Pictures.
IV. The Compass: Religious Education.
V. Companions of the Way: Social Progress.
VI. Unto the Perfect Day: World Wide Friendship.

The Junior text book is:—

"Please Stand By." (8—14 years), 50c. in paper.

The Chapter headings are:—

I. Mr. Atlas Listens In.
II. S. O. S.
III. Please Stand By.
IV. Broadcasting It.
V. Static Spoils the Bedtime Stories.
VI. Signing Off.

For the very little children, from 4 to 8 years, there are two books of Everyland children:—

I. Just Like You. 25c.
II. Taro and Ume. 25c.

The above foreign study books are now ready and orders can be filled immediately. The helps will be ready soon.

Bible Readings

By Miss Ida B. Little

21. Josh. 7—Achan.
22. Judges 7—Gideon's.
23. Judges 14, 15, 16—Samson.
24. I Sam. 3—Samuel.
25. I Sam. 9 and 10—Saul.
26. 1 Sam. 16—David.
27. 1 Sam. 24—David's kindness to Saul.
28. 2 Sam. 9—Mephibosheth, Saul's son.
29. I Kings 6—Solomon's temple.
30. I Kings 12—Rehobam.

FIND THE STORY OF—

31. The boy who was sunstruck, and how he was restored.
32. The little captive maid who helped her sick master to a cure.
33. The first chest of Joash.
34. A girl who saved the lives of thousands.
35. A strange real estate bargain.
36. A man who tried to get away from God by burning part of the Bible.
37. The bones which came to life.
38. A king who ate grass and lived with the beasts.
39. The man who was forbidden to pray to God.
40. The preacher who was angry when his sermon led the people to repent.
41. The slave who ran away from home and how he came back.

IN MEMORIAM

The W. M. S. of Lower Chanceford United Presbyterian Congregation, Airville, Pa., wishes to express its appreciation of the life of Miss Jennie E. McCollam, who passed to her reward, October, 29, 1926. She died after suffering four days from an attack of blood poisoning, in her eightieth year, having lived and died in the same home. She was the last member of her family, and was a charter member of our Society and very faithful in attendance. She was Treasurer of the Society at the time of her death and had served for several years. She served as congregational Secretary for a number of years. Miss McCollam united with Lower Chanceford Congregation early in life, and was very loyal to the Church and very faithful in attendance; the church was uppermonst in her mind till the end.

She was present at preaching service and Sabbath School, the Sabbath before she was called home. Miss McCollam taught in the Sabbath School for several years. She contributed very liberally to Missions, Colleges and Seminaries. Her work here is finished. She has gone to be with her Saviour whom she loved and served.

The loss that is felt in the Church, Missionary Society and Community cannot be expressed in words. But we shall ever hold as most precious in our memory her faithfulness in the Master's service. Her beautiful Christian life and character will incite us to greater devotion in the Master's service.

"Be thou faithful unto death and I will give thee a crown of life."

MISS MARGARET McCHESNEY

The members of the Women's Missionary Society of Everett, Washington, wish to express their appreciation of the life and Christian character of Miss Margaret McChesney who passed to the eternal home January 3, 1927.

Miss McChesney came to Everett from Chetopa, Kansas, and in the years spent here, her influence for good has been widely felt in this city.

In the practice of her profession, that of nursing, she found many opportunities to witness for Christ by word and deed. She was greatly interested in the work of the church at home and abroad. Although she is greatly missed, her friends rejoice in the memory of her faithful life and the joy that is hers in the presence of the Master.

Mrs. W. H. Etridge
Mrs. J. P. Wherry
Mrs. H. M. Jamieson

WHO? WHAT? WHERE? WHY? WHEN?

Find the answer in this number of THE WOMENS MISSIONARY MAGAZINE

1. Every Moslem child in a Christian school commits to memory, what words?
2. The "stand-pat" Mohammedan—Where does he live?
3. "Not one offered a word of objection"—To what?
4. Who "carried the day" in Synod?
5. A new cure for earache and what was the effect on the eyes?
6. The tragic result of warming a baby over an oven—Where?
7. $75,000 for Child Welfare—Where?
8. They drink hot milk—Why?
9. "Twenty-four churches trying to do business"—Where?
10. "Times have changed"—Where?
11. What happened to the *gumbo*?
12. Who thinks India may be nearer heaven than America is?
13. Is your society "playing the game?"
14. "They meet more than twelve times a year"—Where?
15. A model patient—Who?
16. The delegate who will travel the longest distance to the W. G. M. S. annual convention—Who?

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois Buchanan, 1910 .....Sangla Hill
Miss Marie E. Cash, R. N., 1926 .....Sialkot City
Miss Mary Evelyn Cathcart, 1925 .....Sialkot City
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1918 .....Gurdaspur
Miss Bessie Fleming, 1918 .....Sargodha
Miss Ella M. Gordon, 1898 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Pathankot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1908 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1921 .....Sialkot City
Miss Mary A. Lawrence, 1898 .....Rawalpindi
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896.....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Pathankot
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Zafarwal
Miss Viola May Nourse, R. N., 1923, Sialkot City
Miss Edith A. Pratt, R. N., 1926 .....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925, Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1918 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 .....Pulaski, Pa.
Miss Hanna H. Beale, 1920 .....
.....8611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920 ....Shannon City, Iowa
Miss Minnie Beatty, 1912..... R. R. 4, Chicora, Pa.
Miss Vida J. Graham, 1922 .....
....186 Forest Park Road, Lexington, Ky.
Miss Florence Jones, R. N., 1920, 148 Whittier Hall, Columbia University, New York City, N. Y.
Miss Mary F. Lincoln, R. N., 1919, ...
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890 .....
.....740 Hayes St., Gary, Indiana
Miss Lillian McConnell, 1902 ....Stuttgart, Arkansas
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
86 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....Pasadena, Calif.
Miss Gertrude Zink, 1919 .....
2022 Mountford St., N. S., Pittsburgh, Pa.

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909, The Manse,
.....Hollywood, County Down, Ireland

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Miss Jean S. Campbell, 1923 .....Luxor
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Davida Finney, 1914 .....Assuit
Miss Alta Grace French, 1925 .....Assiut
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Alexandria
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Dora Mason, 1918 .....Alexandria
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeanette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Evelyn McFarland, 1919 .....Cairo
Miss Helen Noordewier, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....Cairo
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Marie F. Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther Wilson, 1919 .....Cairo
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura B. Wright, 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Dr. Carrie M. Buchanan, 1893 .....
.....1051 Elm Ave., Long Beach, Calif.
Miss Anna B. Criswell, 1905 .....Clarinda, Iowa
Miss Dora Giffen, 1920 .....New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....
.....136 East Market St., Mercer, Pa.
Miss Marion Paden, 1920, %Mrs. D. C. Wills, 13247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920 R. R., Norwalk, Iowa

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922, Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Marguriete McClellan, 1926, Khartum North
Miss Mary Jane McKnight, 1922, Khartum North
Miss Aulora McIntyre, 1919 .....Khartum North
Miss Madeline E. Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th St., Canon City, Colo.
Miss C. Blanche Soule, R. N., 1921 6716 Cresheim .....Rd., Pelham, Philadelphia, Pa.
Miss Frances Turk, R. N., 1921, 823 E. Huchison .....Ave., Swissvale, P. O., Edgewood, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

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Recording Secretary: Mrs. Elizabeth T. Miller, Alder Court, E. E., Pittsburgh, Pa.
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Donation Secretary: Mrs. A. P. Gillespie, 329 South Ave., Wilkinsburg, Pa.

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INDIAN MISSIONS

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Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.

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Mrs. Grazia Baulducci, (Italians).....
.....707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1379 Boule-
.....vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) .....
.....Southview Missions, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) .....
.....Westland Mission, Hickory, Pa.
Miss Grace Welch, Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, ...
.....1302 State Ave., Coraoplis, Pa.
Miss Sara E. Loucks, 572 Penn. St., Gary, Ind.
Miss Ella Montgomery,....Route 4, Mansfield, Ohio
Miss Elizabeth McMillan, ...Boulder, Colo.
Miss Laura Sawhill,.....
.....E. 2324 Bonne Ave., Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) .....
.....531 E. Couch St., Portland, Ore.
Miss Theresa Lippert, ...
1300 McAlister St., San Francisco, Cal.
Miss Fay Taylor .....Bellingham, Wash.
Mrs. W. P. Tracey, ...
.....2420 Ridgeview, Eagle Rock, Cal.
Miss Erma G. Allen, ...
.....122 S. Grevilla Ave., Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
Prof. W. A. Tabb, ...Frenchburg, Ky.
Miss Esther Mitchell, M. D.....Frenchburg, Ky.
Miss Myra Lawton, R. N.....Frenchburg, Ky.
Miss Sarah Willson, ...Frenchburg, Ky.
Miss Mary P. Hoffman, ...Frenchburg, Ky.
Miss Helen R. Whitney,.....Frenchburg, Ky.
Miss Ruth Leet,.....Frenchburg, Ky
Miss Bernice McDowell.....Frenchburg, Ky
Miss Edna Sutton, ...Frenchburg Ky.
Miss Velma Oline, ...Frenchburg, Ky.
Miss Lucile Grath,.....Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain.....Ezel, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis, ...Ezel, Ky.
Miss Helen Weede, ...Ezel, Ky.
Miss Gladys Gray, ...Ezel, Ky.
Miss Martha Wright, ...Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill.....Ezel, Ky.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Little Time Apart

"Come ye yourselves apart—and rest awhile."

"Oh, may He teach us His own lessons about the strength, and sweetness, and beauty that may come to us all as we sit at His feet and learn of Him."

MAY FLOWERS

S. S. 2:12—"The flowers appear on the earth; the time of the singing of birds is come."

"Flowers are the smiles of God's Goodness."

"Flowers preach to us if we will hear."
"The lilies preach, without words, of purity."

I Tim. 5:22—"Keep thyself pure."

"No life
Can be pure in it's purpose and strong in it's strife
And all life not be made purer and stronger thereby."—Selected.

"The violets whisper from the shade,
Men scent our fragrance on the air,
Yet take no heed
Of humble lessons we would read."

Prov. 3:34.—He giveth grace unto the lowly.

"We cannot all be cedars, some of us must be content to creep along at the foot of the mountain and clothe it with a garment of living green; or even hide ourselves from view like the modest violet, lowly though fragrant and beautiful."

—Selected.

"A life that is really growing and developing does not complain; it grows on till it flowers out and is seen by all."

—J. R. Miller.

"Oh you cannot guess the power of a little flower."

"Every flower in Paul's life springs out of a common bed, even out of his Lord and Saviour Jesus Christ. He has no wish that is not rooted in Jesus, no hope that does not find it's sustenance in Him."

—J. H. Jowett

Our Desire:—"To have the pure heart of a flower
That has no stain to hide."
Our Prayer:—"Wash from every guilty stain."
The Promise to Plead:—Isa. 1:18.

"A NOSEGAY OF CULLED FLOWERS FOR SHUT-INS."

Matt. 6:25-34. "Consider the lilies."

"As in mercy God guides every bird in it's flight,
And gives to each lily it's beauty.
He will surely provide for our every need,
If we trust and are faithful in duty."

"God's plans, like lilies, pure and white unfold;
We must not tear the close shut leaves apart;
Time will reveal the calyxes of gold.
And if through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest;
Where we shall clearly know and understand,
I think that we will say, 'God knew the best.' "

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then, sometime, we'll understand.

Then trust in God through all the days;
Fear not, for He doth hold thy hand;
Though dark the way, still sing out praise;
Sometime, sometime, we'll understand."

"The flower that follows the sun does so even on cloudy days."

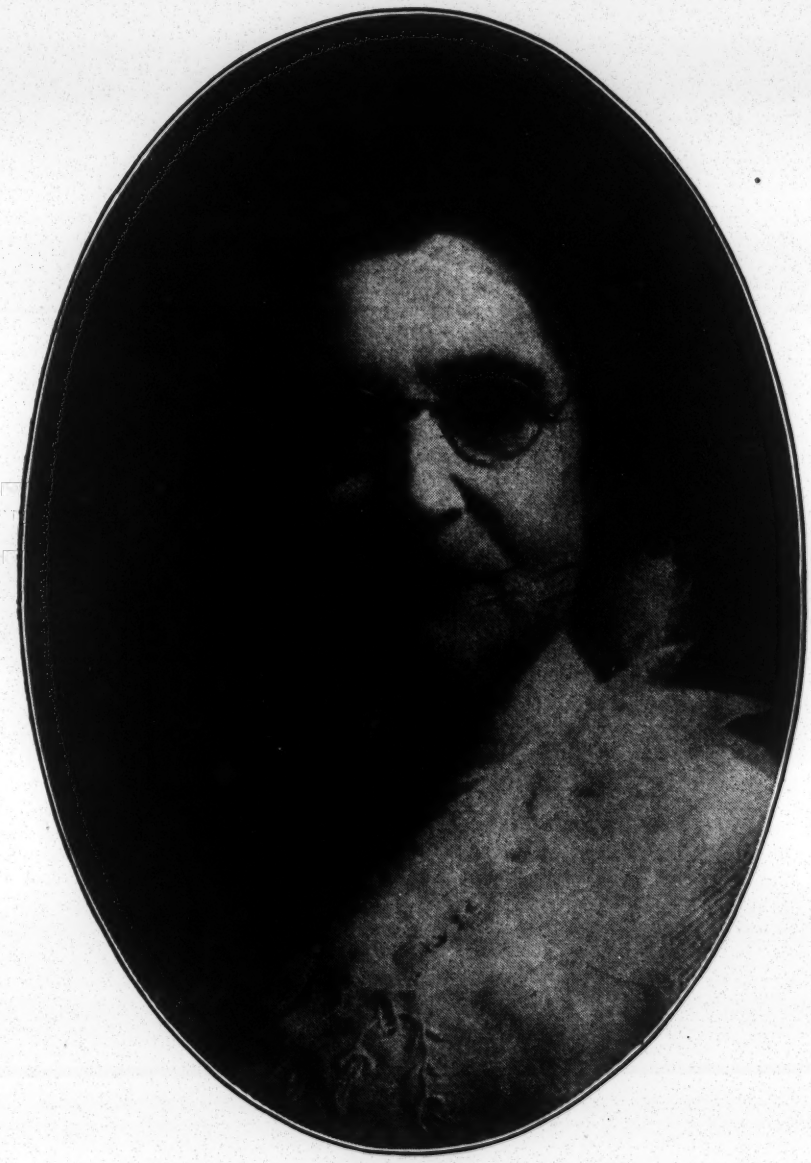
"In hours of darkness, He ever brings the cheer of His nearness. When He does so, prisons become sanctuaries, dark nights become golden days of sunlight."

—G. Campbell Morgan.

Let this be our prayer:—"Spirit of God wilt Thou come like the South wind into the garden of my life? Breathe about me it's quickening breath. May lovely flowers of grace become more abundant in my life."

—Mary Porter Kyle

The Time Apart. Tuesday, 10 a. m.



"MOTHER"

TO MOTHER

You painted no Madonnas
On chapel walls in Rome;
But with a touch diviner,
You lived one in your home.

You carved no shapeless marble
To some high soul-design;
But with a finer sculpture,
You shaped this soul of mine.

You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Your life cathedraled God.

—Thomas W. Fessenden.